PRIL 1951 15 CENTS

UNITY

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

"The Glory of This Day"

CONTENTS

Dynamic Words, *Charles Fillmore* - - - - - 1
The Protecting Presence, *Ernest C. Wilson* - - 7
When You Pray, *Hazel I. Shull* - - - - - - 18
The Way to Dominion, *C. Stanley Long* - - - 22
The Kingdom of Right Relationships
Kathleen W. Welch - - - - - - - 31
Changes Wrought by Prayer, *Faith Moore* - - 36
Spirit Waits, *Eva Bell Morris* - - - - - - 44
I Meet My God in Silent Prayer, *Charles Fillmore* - 49
The Only Cure, *Katherine Clark* - - - - - 52
Sunday Lessons - - - - - - - - - - - - 57
Cover Kodachrome—Big Spur Highway (Calif.) by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from April 20 to May 19

Illumination: The Spirit of the Lord inspires me, and my understanding is strengthened and magnified.

Prosperity: Showers of abundance are poured out upon me, and prosperity is everywhere manifest.

Healing: The Spirit of the Lord in me is a tower of strength and stability, and my health is established forever.

For instructions about these thoughts turn to page 49

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

OLUME 114 APRIL, 1951 NUMBER 4

Dynamic Words

from the writings of

CHARLES FILLMORE

On a single winged word hath hung the destiny of nations.—WENDELL PHILLIPS

WE ARE ASKED whether we believe that Lord Carnarvon's death was the result of a curse invoked by Tutankhamen on the listurber of his tomb.

Not being familiar with the psychic history of he case, we are not prepared to answer the ques-ion specifically. Were we asked whether we believe uch a thing to be possible, we should answer in he affirmative. Students of the occult know that vords are the most powerful agents of the mind. They also know that only those who, through inner neditation, have awakened the dynamic energies of he mind can speak words so forcibly that they will et up vibrations in the ether that will outlast the

planet itself. Jesus had attained this master powe and He made tremendous claims for His words. H said that heaven and earth should pass away b that His words should not pass away. He sent H words into a tomb and raised Lazarus from the dea He healed people from a distance by the power o His word.

Science has proved that there are no solids, th all things (even the hardest steel) are composed o particles that are in constant vibration. An authori in such matters says that there is sufficient ener compressed in a single teardrop to blow up a si story building if that energy were suddenly release Everything is keyed to its vibratory rate of cohesio and is obedient to the rate until it comes under d minion of a higher vibration. The human voice a very powerful vibrator of energy. In our prese stage of development, we are simply monkeys cha tering to the empty air. When we have set free t energies of the mind, as did Jesus, we shall be ab to say with Him: "The words that I have spok unto you are spirit, and are life."

But Jesus knew that there is dynamic power every word that is voiced by man, and He sai "Every idle word that men shall speak, they sh give account thereof in the day of judgment."

The range and the power of words directed by trained voice are very great. Caruso's vocal pow was so tremendous that every cell in his body w set into vibration when he sang. He could shatt a wineglass by directing his voice into it. But would first find the keynote by tapping the gla Every word that we utter moves to action not only t

ls of our own body, but the vibration is carried the ether to other bodies in our environment. rmerly we have thought that our words act upon intelligence only of those with whom we communicate. But our words not only transmit intelence, they also possess power directly to change th thoughts and feelings. We all have felt the ting power of critical words. "These words are ors to my wounded heart," says Shakespeare. ain we have been soothed by harmonious words d songs without clearly understanding their mesge. A master of words can intone the simplest tence until his audience sits in charmed ecstasy the beauty of his words. Edwin Booth could reat the Lord's Prayer so impressively that his lisers were moved to tears.

Two minds in sympathy are sending and receiving stations, and the ether is the contacting agent. A other in America heard the call of her son on e battlefield of France. When the mind grips the ree dimensions of matter only, the voice carries farther than earshot. But when the fourth dinsion, Spirit, is realized by the awakened mind, rds can be sent the world round, and they are ard by those for whom they are intended. Thought nsference is a widely accepted fact, but thought nsference is subject to so many crosscurrents that is unreliable.

The time is at hand for all people who have iritual vision to take advantage of the glories of e "kingdom of the heavens," announced by Jesus descending upon the earth. Jesus sent words and aled the centurion's servant. He said that He could

heal the servant because of the centurion's faith. He said to Peter, "O thou of little faith, wherefore didst thou doubt?" We must have faith in the power of invisible things. The worlds were created by the word of God through faith, says Paul. The same formative power of the word is inherited by man, because God made man in His image and likeness.

The radio is teaching us a lot about the character of vibrations. Words are combinations of vibrations that the ear transmits to the brain, where the mind takes up the combinations and determines what they mean. The larynx, teeth, lips, and tongue broadcast the vibrations. When we speak directly to one another, the air is the carrying medium, and the waves go slowly compared with the carrying power of the inner ether. It is being demonstrated by the radio that words are carried through the ether and are received by listeners thousands of miles away, before they are heard by persons in the same room with the speaker. This is accomplished by increasing the vibrations of the words, by means of an electric amplifier, until they equal the speed of light, 186 000 miles a second. Metaphysicians amplify the words by throwing them into Spirit, which transcends the speed of light. When the mind enters spiritual consciousness ("the kingdom of the heavens"), it transcends the ether, light, electricity, magnetism, and all forms of energy that come under conditions of time and space. Spirit expresses ideas and the mind is absolutely unlimited in its activity in the consciousness of Spirit.

The words of the average man or woman have

ght sending power because they are mere intel-
tual words—the dynamic power of Spirit has not
n turned into them. But in every age there have
n those who have studied spiritual forces and have
d, in various ways, the increased power of ex-
ssion that came to them as a result. Ancient Egypt
d occult schools connected with the popular re-
ons. The temples at Luxor and Karnak were the
red homes of the priests, who had a limited un-
standing of the power of words. The belief in
gic was universal in all periods of Egyptian his-
y. Numberless charms and incantations were de-
d for every conceivable purpose. The power of
rds was invoked by a priesthood of inferior un-
standing, and incantation was taught as part of
gious education. Both blessings and curses were
nted in the name of the multitude of gods, and
devotees reaped what their words sowed in the
niniferous ether.

An adept in word manipulation can compress
efic words in the ether and can time the vibratory
for release at a time when a mentality of like
racter makes contact. If Tutankhamen understood
black magic and planted a word bomb in his
b, Lord Carnarvon may have exploded it by his
nse curiosity, while other persons taking part in
same work were not affected because their
ghts were not keyed to the psychic rate of King
's words.

To the uninitiated, this will sound fantastic, but
se who have had experiences in the handling of
ds on the inner planes of consciousness will
ch for its accuracy.

The followers of Jesus understand the pow of the word, and they are careful to invoke it f blessings only, never for cursings. Jesus never us the power of the word adversely except once—wh he cursed the nonproductive fig tree. His apostl marveled at the power of His words on this o casion. He told them that their words could e ercise the same power if they had faith. It is writt in Matthew 21 that He said: "If ye have fait and doubt not, ye shall not only do what is done the fig tree, but even if ye shall say unto this mou tain, Be thou taken up and cast into the sea, it sh be done. And all things, whatsoever ye shall ask prayer, believing, ye shall receive."—UNITY, *D cember 1923.*

Spring Morning

Shadows lifting on the highways,
Sunlight peeping on through byways,
Furrows stretching 'cross the fields
Ready to prepare their yields,
Grass-green carpets on the leas,
Songbirds nesting in the trees:
All these springtime scenes of earth
Proclaim the God that gave them birth;
And all my heart, like scenes of spring,
Is bright with hope's new blossoming.

—*Pauline Tyson Stephens*

The Protecting Presence

An Interpretation of the 91st Psalm

ERNEST C. WILSON

Reprinted by Request

DEAR FRIEND, do you seek security in a world of many changes? Are you confused by many voices crying, "Lo, here! or, There!"? Do u hunger for understanding that is as wise as it deep, that is unfailing in its response to your man needs? Do you seek rest and peace, the comrt of protecting arms that sustain you in times bewilderment and insufficiency?

You shall have them all, and more.

Even now they await your recognition and reonse. They have been awaiting you always, and e now, and ever shall be, health for the afflicted, surance and faith for the despairing, rest for the eary, all-sufficiency for those who lack, comfort and mpanionship for those who are bereft and forten, a very present help in time of trouble.

Even as you read this, do you think, "All this what I have long sought, but I dare not believe now lest once again I shall be disappointed and illusioned"? Take heart, dear friend, for all that u hope, and more, can be fulfilled in your life—yes, en in yours—and comes to you not by human might r power, but under the promise and authority of e very One who first planted the desire for perfecn in your heart. He who gave you the desire best

knows how to fulfill it and is abundantly able an willing to do so. There is that within you whic knows these words to be true, and which rejoices an shall more abundantly rejoice in the knowledge an in its fulfillment.

The Golden Promises

Long ago the promises of the protecting Presen were written down by one of high vision, and bot before then and since they have been and are no being fulfilled in human lives. They are recorde in the 91st Psalm, which might well be called th Psalm of Golden Promises. It should be read, n as cold words on a printed page, but as a livin breathing message from the Father to you.

You are to know Him as a protecting Presen not as a great power or principle (although He that too), nor as a being afar (though He is bo far and near), but as an intimate and tenderly co passionate Presence that guides, guards, govern protects, and *loves* you. His mighty everlasting arm surround and infold you. His great heart of love one with your very own. With Him nothing is h den, nothing misunderstood. He knows, He lov He understands you.

Now turn to His words. Remember that He speaking to you. His words are mighty and tr You will find in them six golden promises, a four things that in love for Him He would ha you do in order that His promises may be fulfil in you to bless you.

THE FIRST PROMISE is that God shall be a p tecting presence to you.

'ou shall] abide under the shadow of the Almighty.

In the Orient, where the sun beats mercilessly ›wn upon the parched dry earth, shade is a haven rest and protection and renewal. To abide "under e shadow" is to dwell in peace and comfort and essing. And as your shadow is close to you, inparable from you, so shall His mighty presence . Not alone when you are in prayer or meditation, t alone in sanctuaries consecrated to Him, but in your ways, under all conditions, at all times, and all places He is with you.

THE SECOND PROMISE is that He will deliver u from plots and pestilences.

He will deliver thee from the snare of the fowler,
And from the deadly pestilence.

The realization of the protecting Presence is as shield and buckler to him who relies upon God. e will cover you with His pinions as a mother bird r young. Accusations and gossip shall fade into thingness before you as clouds and mist before e bright light of the sun. You shall not be caught the snares of antagonistic human thought, for u will neither give nor receive offense. The lion d the lamb of human nature shall "lie down" tother in amity. The strong and the weak, the agessive and the submissive shall be at peace. You all be given the soft answer that turns away wrath. ›ur words of wisdom shall dispel errors and estabh truth. In the very moment of your need you shall d His blessed help.

THE THIRD PROMISE is that you need not fear

hidden dangers.

Thou shalt not be afraid . . . for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.

"Only with thine eyes shalt thou behold, and see the reward of the wicked." The wicked are the "adulterous," those who adulterate the realization of the one Presence and one Power with belief in and consequent fear of, adverse powers and presences. "The slings and arrows of outrageous fortune" fall harmless at the side of him who knows the Truth. Dangers and adversities shall be dispelled even before they become manifest. Your security shall be inviolate. You shall be divinely helped and guarded. Your eye shall be fixed on His goodness, His wisdom, and His love. Your body, your mind and your affairs shall be filled with the light of His presence as the waters fill the seas. You shall not need to fight even shadows, for in Him is the light of life and no shadow.

THE FOURTH PROMISE is that no evil shall befall you.

There shall no evil befall thee,
Neither shall any plague come nigh thy tent.

Your life, your dwelling, your world, shall be filled with the consciousness of His presence. All things shall work together for your good, and you shall be happy in the knowledge that this is so. In

he light of His presence you shall dwell "as in a vorld defended from evil."

THE FIFTH PROMISE is that through Him you hall have dominion in your world of sense.

Ie will give his angels charge over thee,
'o keep thee in all thy ways.
'hey shall bear thee up in their hands,
est thou dash thy foot against a stone.
'hou shalt tread upon the lion and adder:
'he young lion and the serpent shalt thou trample under foot.

Persons, books, instruction, circumstances, even eming adversities, shall be as His angelic messeners to you, to bless you in all your undertakings. Io man shall be your enemy: all men shall be your achers. You will avoid grievous problems entirely, r where they appear as such, you shall victoriously neet them and transform them, as one removing hideous mask from another finds the face beneath fair and mild.

THE SIXTH PROMISE is that all your undertakings partnership with Him shall prosper.

I will set him on high . . . and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation.

The protecting Presence will bring all things eedful to your attention and remembrance. God ill crown you with unexpected honors, which you ill accept humbly, in remembrance of Him. He ill work in you to free you from limitation and

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

bondage. Your life shall grow rich and full and free. You shall attract friends and blessings manifold. In all that you do, remembering Him, you shall prosper, both in the things of earth and those of heaven.

Divine Fulfillment

These, O beloved of God, are His golden promises. They are yours, to bless and comfort and prosper you, yours unfailingly, certainly, beyond the shadow of a doubt. They are more reliable than any human contracts or notes or bonds.

They are the promises of the protecting Presence God Most High.

Their fulfillment is not postponed or delayed There is no time limit upon them. They are your at any moment that you seek and claim them and accept them according to God's plan. As waters rush down when the floodgates are opened, so do God's promises rush to fulfillment when your heart is open to Him. Be faithful to the demands of God within you, as you would have Him be—and as He is—faithful to you. He does not, He will not, fail you or forsake you. With infinite love and mighty power He will bless you. "Love," said Paul, "is the fulfillment of the law" (Rom. 13:10). Let the love of God be in your heart so fully, so completely that it will overflow into your thoughts and words and acts. Thus is His law fulfilled, and so shall His golden promises be more abundantly made manifest in your life.

You have read and pondered His golden promises. These are the things He asks of you in return for their fulfillment in your life:

FIRST, and most important of all, you are to dwell now, unwaveringly, in the consciousness of His presence.

He that dwelleth in the secret place of the Most High.

Where, dear friend, do you dwell? In what city or country, whether New York or Berlin or Skagway or Johannesburg or Shanghai, is not of first importance. It does not tell very much about you. Paul spoke proudly of his Roman citizenship and claimed Tarsus, "no mean city," as his home. But that alone tells us very little about him. There were thousands of other citizens of Tarsus who were not Sauls and did not become Pauls.

Thousands of persons are citizens of your community perhaps, yet that does not tell us where they dwell in the real, true sense.

Actually we dwell less in a world of persons and places than in a realm of ideas. What persons and things entering into our world through the eyes of body and mind seem to us to be, is colored by our own way of seeing. All may contribute to the happiness of all, but not in exactly the same manner or degree, because no two of us dwell in exactly the same world.

When our Lord Christ spoke of the children of light, He was referring to those of whom the Psalmist sings, who dwell "in the secret place of the Most High" and, according to His promise, "abide under the shadow of the Almighty."

Children of light! We see them striding down the highways of the world, and in the nameless, trackless jungles and waste places of the world,

creating highways, touched but unsullied by the soil and sins and hazards of life. They are like the tamer of wild animals whose body was scarred by their claws and fangs, but who was unafraid and could say jubilantly, "There are no scars on my spirit!" They have tamed wild animals more fierce than those of the jungle, the wild animals of hate and fear and greed within themselves.

If then you would know God as a protecting presence, you are to remember that He is your dwelling place from everlasting to everlasting. Your beginnings are in Him, your ultimate destiny is in Him and all along the way of human life you are one with Him. Do not forget or forsake Him. His presence is within you, in the secret or sacred place. You are not therefore to dwell in outward things or to look to them for refuge, but as the light of a lamp shines from within itself so must your power (His power in you) radiate from within.

SECONDLY, put your trust in Him.

I will say of Jehovah, He is my refuge and my fortress: My God, in whom I trust.

Whither look you for security in a world of changing scenes and shifting patterns?

Our Lord Christ tells us of the man who built storehouses and barns for security, and of a man who amassed treasure and hid it in a field, and again of a rich young ruler who wanted to follow Him—until the test of his faith demanded the giving up of a dependence on outward things.

The challenges of life are much the same today. They seem to us to be even greater than in the olden

me. Men fortify themselves against disease with rugs and nostrums and serums and inoculations. hey fortify themselves against poverty by amassing oney and other symbols of wealth. It is not for us condemn such practices, but too often they divert s from the knowledge of the power that comes om within. Given dominion over things, man, like sau, sells his birthright for a mess of pottage.

"Lay not up for yourselves treasures upon the arth, where moth and rust consume, and where ieves break through and steal: but lay up for yourlves treasures in heaven, where neither moth nor st doth consume, and where thieves do not break rough nor steal," said Jesus (Matt. 6:19-21).

All things bless us when they are a response to ith in God and His kingdom. "All things work gether for good to them that love God" (Rom. 28; A. V.), but unless they are balanced by steadst reliance upon the power of the protecting Presce within us, our claim upon them is insecure. Vith that reliance they are held to us as steel to e magnet; or if they "come to pass" it is only to ake way for other and greater blessings that minter to a changing need.

Therefore depend not upon human powers for liverance, but upon God. Rejoice in all things that e of Him and from Him, praise and glorify Him your use of them, behold His presence in all peoe, but keep your trust as high as God. All may beme to you as channels of His blessing, but God is e one source. Look for the evidences of His presce in the channels He employs, but worship Him one.

THIRDLY, set your love upon Him.

He hath set his love upon me.

More than you love anyone or any thing, yo must love God. Set your love firmly upon Him. H will not disappoint you. You cannot lose by lov that is bestowed anywhere in His name and spir but beware when humanly you set your love benea Him to demand love in return. Say often,

"My soul, wait thou in silence for God only: For my expectation is from him."

Love God in and through persons, places, thing but know always that it is God in them that yo love and in whom you rejoice, God in them th you serve. God upon whom you rely. One who kne Him well and manifested the golden promises h said, "Thou shalt love the Lord thy God with all t heart, and with all thy soul, and with all thy min (Matt. 22:37).

FOURTHLY and finally, call upon Him accordi to your need.

He shall call upon me.

Even before you ask He has answered. While y are yet speaking He shall hear. Every good and pe fect gift is from Him, already provided for you fro His great heart of love, even though to human sen it may not seem so. If some cloud of human err hides His blessing from your sight, call upon Hi as a child upon a father, and He will answer. H will reveal the rainbow of His promise set with the cloud. Ask what you will and it shall be do unto you, but ask always in the name of the Lord,

emembrance of Him, in full assurance that He nd He alone is your refuge and your habitation. hough to human sense you may seem to ask things f men, remember always that actually and in Truth ou are calling upon God in the secret place. Then our voice shall be as His, speaking to men, and they ill hear and heed gladly to their own blessing and yours.

THESE ARE the golden promises. Remember them nd the way of their fulfillment. Accept them and reice in them with God's blessing.

ITTOR'S NOTE—This article is published as a ten-cent booklet. ou may obtain copies from your Unity Center or direct from nity School.

Seed for the Springtime

My heart was heavy with its load of care:
The war, its grief, a family's growing need
I quit my task and walked out where the air
Was clean and sweet to cull my garden's seed.
Seed for the springtime! Hope is in the sound,
And gladness lifts through every lilting word!
I gathered the shaken seed from stem and ground,
And clear and high was the bird song that I heard
"I will not leave you comfortless"; this pod,
Dark as it seems, will some day blaze with light.
"Except a grain of wheat fall to the sod":
Here is the golden cosmos, here the white:
Seed for the springtime, seed for a new dawn,
That life and love and beauty may go on.

—*Grace Noll Crowell*

When You Pray

HAZEL I. SHULL

FOR WEEKS before school began in the fall little Henry wanted football togs. That outfit was all the boy seemed to think about for he was certain that, if he were dressed for the game, the other boys would permit him to play football with them. To Henry, a football outfit was the magic key to acceptance rather than ridicule from the other boys.

Prayers had been matter-of-fact with Henry. Prayers were words his mother had taught him, words without meaning. But with football season approaching, Henry began to get desperate. His parents made no effort to buy the desired clothing and so finally Henry, like many adults in time of need, turned to God.

His prayers touched the sympathy of his parents who relented. They bought the football clothes, they watched their proud little boy as he marched out to play with the gang and they watched him come stumbling home, after the gang had ripped off his fine togs. Henry's prayers had been answered but that which he had prayed for brought him only new miseries, worse than non-acceptance by the children.

Henry's experience is comparable to the experiences of many of us and it is an example of the truth written by an anonymous poet, from a source unknown:

"Beware
Lest thou get what thou desire
And with it . . . hell-fire."

Many of our desires and hopes and wishes be-
ome unwelcome realities, bringing us to the reali-
ation that what we desire is not always that which
vill bring us happiness. Much of life is shining
llusion that leads us to believe that what we want
vill bring happiness, when what we want may bring
s only "hell-fire."

In our blind desire to have our petty wishes
ulfilled we so often pray for what we want, not
or what is best for us or for what our Father wants
or us. We forget that our own wishes should be
ompletely subordinated to the wishes of the Father,
whose hands our life and affairs are skillfully
olded and whose mind knows our needs even be-
ore we ourselves know them.

To those who ask, "How can we control the
tuation?" the answer is simple, as is all Truth.
ontrol your thoughts. Let your every thought be
uided by wisdom and your wisdom by the God
ithin. For your desires and wishes are none other
han the thoughts of your mind. And who but you
ill control the thoughts you think? Who but you
ill think the thoughts that will bring fortune or
isfortune into your days. Influence from outside
ay easily color your thoughts, but the basic theme
a creation of your own mind. Let your desires stem
om the will of God. Then the realization of your
esires will mean happiness, contentment, and peace
or you.

Your thought goes out from you, and the re-

sult comes back to you, just as you sent it out excep
that the thought returns with added momentum
The consequence of thought corresponds exactl
with the thought. If you think of love, hatred won
breed. You form the results that are manifest t
you according to the strength and intensity of you
desire.

Prayers, desires, wishes, conscious or uncon
scious, are realities, subject to your own effort t
bring them into being. Before there can be materia
manifestation there must be the thought from whic
the material is patterned. Each thought sets int
motion the law that creates its own kind. If th
thought or desire you permit within your mind
fine and good, the ultimate result will be equall
fine and good. The reverse is also true. From th
thoughts that you harbor, then, are fashioned thos
things for which you pray.

The wise are those people who have learned tha
if their prayers and wishes are for the good an
welfare of others, their own lives will automaticall
become blessed with good fortune. People who pra
earnestly for health, that they may increase the
worth for the benefit of man, find health in abun
dance. Those who ask for wealth, not for their ow
selfish greed, but for the betterment of their live
so as to make themselves more acceptable to societ
receive in excess of their needs. The ones who pra
for others are the truly blessed ones; their praye
not only bring benefit to those for whom they pra
but enrich their own lives immeasurably. For,
prayer, which is a personal reaching toward th
Father, the individual cannot escape the good comin

om the contact he has established with the divine.

The wise ones are those, too, who pray not for e football garments that seem necessary at the oment, but for guidance and for those things that long to them.

If you open your heart consciously and willingly the inflow of divine blessings, you will not want anything that is necessary to your happiness. But hen you pray, even when you allow a desire to rsist, take serious thought of those things that you nt. If you are not certain in your heart that a thing ll be a blessing, don't pray for it, lest it be "hell-e" in disguise.

It is often difficult to ask in your prayers that only e wishes of God be granted, for many are the nes when you greatly desire conditions and things ough your inner voice may whisper that they are t for you. At those times perhaps the best solu-n would be to ask for guidance and strength to ercome your unfortunate desires. With prayer ose desires will be dissipated so effortlessly that u will never know when they left your thought.

Rather than letting your desires bring you any-ng less than happiness, when you pray ask for idance and for the will of God to direct all your oughts. With such a capable guide, how can your sires and wishes go astray?

Fear ye not, stand still, and see the salvation of Jehovah which he will work for you to-day.
—EXODUS

The Way to Dominion

C. STANLEY LONG

PERFECTION

EARLY IN HUMAN history the Lord said to Abram, "Walk before me, and be thou perfect." Thousands of years later Jesus said in His Sermon on the Mount, "Ye therefore shall be perfect, as your heavenly Father is perfect." This is one of the first Christian requirements for divine healing. It means there must be no adulteration of our thoughts of God and man, no admixture of belief in anything that is not divine. It means that we must maintain a standard of perfection in all our thinking and work and seek to lift our life to it.

The acceptance of the rule of perfection does not imply that human beings immediately embody it in their consciousness and experience; but neither does it mean that they are permitted to continue in their present consciousness of imperfection year after year. When the Lord spoke to Abram and when Jesus preached to the multitude, no allowance was made for human limitation. The ability to comply with the rule was taken for granted, otherwise there would be no point in establishing it.

It is when we recognize the possibility of complying with the rule that we begin to surrender our human consciousness to the divine, continuing from stage to stage of higher thinking and improved experience. How eagerly do we recognize and utilize our ability, which without respect to persons is

:stowed upon every child of God? If we are luke-
arm or vague regarding this matter, what is en-
.ging our attention in its place? There is no stop-
ng point for a seeker after Truth. When our
oughts are not engaged in meeting the require-
ents of God, they are occupied in some way with
e claims of the lower senses, and sooner or later
our experience we shall harvest this sowing. Giv-
g time and service to the negative things of this
e and devoting much of our thought to the wrong
le of the human picture may at first seem innocent
d harmless; but when it is all added up it will
t be what we had hoped for. To forestall future
sappointment and regret, we should be watchful
what goes into the picture of our life. If we are
t indifferent to our worldly welfare, then we
ould not neglect our investments in the kingdom
heaven.

It is surely wise and commendable to take ac-
int of our physical necessities and take steps to
ovide for them; but what about the needs of our
ter self? We should realize that nothing in this
rld concerns us more closely than bringing our
ughts and our life daily into harmony with divine
ith. The reality of divine things is not something
gue and intangible: it is of the very essence of
eternal as well as our present well-being. It is
the essence of all we can rightly hope for and
oy. Do not put it away from you or leave it out of
ur calculations. It is infinitely more valuable to you
n anything that physical sense can imagine or
ply.

The care of our true inward self should be our

first concern in the morning and our last thoug at night. We should consult this inward self regard to our conduct before the world, our ment attitude, and our thoughts when alone.

We should cherish our spiritual selfhood, o Godlikeness, as above gold, as more to us tha the wealth of the world. We should not forg for a moment that the only man, and the only mar festation in reality at any time, is the divine sel the self created in God's image. We should car a remembrance of this with us consciously eve moment. To forget not for a moment naturally i plies to remember every moment.

Sometime we shall have to do this, and no o can do it for us.

Sometime every moment of our days will ha to be completely filled with the knowledge of Go and of what we are as His sons and daughters.

If it is difficult to hold our thoughts to the tru of what we are, difficult to remember that the divi idea is the only thing that gives us individuality a identifies us, and that good is the only thing t exists in this world, it means that we find it e to forget basic realities; and forgetting is the mer state in which error waits to foist upon us its lusions and to hold us to belief in the possibility a life that is not of God and in which Truth no part.

No temptation on the side of the materia too unimportant to resist, for if yielded to it grow in proportion to our yielding. Our experi is largely a matter of small things, which accumu into bigger things on the right or the wrong id

f our life. It should be our desire to keep awake
o the requirements of God, whether they seem
arge or small; for these requirements in their entirety
nd as regards all that they mean for us individually
ust be met. For as Jesus pointed out, not one jot
r tittle of the law of God will be set aside until
ll is fulfilled. This sets the only right road before
s, the road of continuous surrender to the divine
nd of continuous overcoming of the human. It is
e only road for students of Truth, standing as we
o for an exact knowledge of Truth and for its
emonstration in this present world.

In His parable of the sower Jesus spoke of the
eed sown among thorns. This seed He explained
those who have "heard the word," who accept it
true; but "the cares of this world, and the de-
itfulness of riches, and the lusts of other things
ntering in, choke the word, and it becometh un-
uitful." This description comes close home to us
l. What a host are the cares of this world as they
rong upon us day after day, the worries, anxieties,
nd disappointments about so many human things.
What a drag they are on our feet if we carry them
ong with us; and how they blot our picture of
e when we keep them in view and believe them
be what they seem; and how they make us un-
uitful in the spirit when we let them absorb our
nsciousness. Then Jesus mentions the deceitful-
ss of riches, the belief that mortals can be enriched
possessing money or impoverished because they
ck it. These positive and negative aspects of the
me false belief grow from a common root and
e antagonistic to spirituality. Unless our better self

is in the ascendancy, the former condition may con quer us through our development of self-indulgence covetousness, and the vanity of possession, o through our dread of possible loss.

The other condition, that of poverty, may affec us in the same way through our dreary obsessio with endless toil for a scant reward and our deaden ing sense of getting nowhere; our belief in th reality and power of materiality will be just as stron as that of our rich neighbor. These are only th contrary poles of the same false belief, that men ar physical creations and that the material is their uni versal source of supply.

There are finally the "lusts of other things" tha Jesus calls our attention to, and their name is legio They range over the whole of what we call mate rial existence. None of these things has any valu for the man that is born of God. The seeker aft Truth willingly surrenders the human for the divin He naturally begins with his thoughts, and go on to translate his change of thought into a chang of heart and life. If Truth means anything to a st dent it must mean this; and through the practi of his better belief, his faith and his understandin the spiritual becomes real for him, and the divi supersedes the human. What other possible mea of redemption from evil is there?

Jesus' teaching about God and man and l was so new to the religious thought of His ti that it made new creatures of those who adopt and lived it. It was so contrary to the thought His own and succeeding centuries that His follow were persecuted, tortured, and put to death beca

f it. It is much the same now. That which is born f the flesh continues to persecute that which is orn of the Spirit; and so it must be while human inking remains materialistic.

The purpose of the Christ religion today, as in ie time of Jesus, is to reverse this evil activity in ie human mind and to destroy material thinking by iusing men to surrender their thought to the lorious possibilities of a life lived in accordance ith the teachings of Jesus. In the very nature of ings it is unthinkable that evil should extinguish ie Godlike in men. It is as impossible for the most sidious evil to vitiate the good in men as it would : for darkness to leave a single smear of its black lsity upon a ray of light.

From His height of spiritual vision Jesus thus w Satan pass like lightning from human consciousess. Later John, in the revelation that came to him Patmos, beheld the Devil under many names congned to the bottomless pit of eternal oblivion. But e are not yet at this stage of fulfillment; and ere is still much to be done in bringing about e final triumph of Truth over wrong thinking. 'hat Jesus and John saw was a prophetic picture what would sometime be humanly realized; but imanity has much distance to travel before it aches that point. In the meantime, we have our dividual place to fill in this onward movement, d the teachings of Jesus show us how we may l it.

The issue before Christianity is clear-cut and iperative. It may be stated in this way: Peace and od will cannot reign in the earth until the sense

of evil in human consciousness is replaced by the sense of good; but this replacement will not be made so long as the claims of wrong thinking are accepted and obeyed by mankind. If we would be true followers of Jesus, we must conform our thoughts to the spirit that He exemplified. It means that we must resist whatever in us rebels against the appeal of man's divine nature. The crucifixion of Jesus does not absolve us from cross-bearing and self-sacrifice. If we would reach the consciousness manifested by Him in His resurrection and ascension, we must follow Him through Gethsemane and Calvary. The enmity of the carnal mind will be just as relentless against us as it was against Him if we stand as radically as He did for spiritual Truth.

The way to heaven is individual, even as our thoughts and life are individual. Each one has his selfhood and consciousness distinct and separate from that of all others and must live his own life and think his own thoughts. What is it in our thinking that rebels against the divine? What are the arguments that incite us to oppose the plea of Spirit for loyalty and obedience? By what process of reasoning do such arguments persuade us to intrench ourselves behind human errors and weaknesses instead of acknowledging the divine demand for perfection and yielding to it to the utmost of our present ability?

We cannot imagine a student of mathematics holding to a mistaken procedure where the rule is clear and valid. Only failure can result from such an attitude; and what can we accomplish in our life-work as long as we hold onto false beliefs.

It is not sensible to let false beliefs work un-
isturbed in our life, however small or trifling they
ıay seem to be. If freedom is worth striving for,
ıould we not be willing to grapple with these be-
efs until they are overcome? Any point where evil
allowed to enter human experience will sometime
the battleground where it must be overcome. Yet
e fall so easily into an attitude of waiting for a more
convenient season"! But human sense never finds
convenient to overcome its beliefs; it waits to be
oused to the necessity for action by the clamor
physical suffering.

Both reason and conscience tell us that the op-
ortune time to grapple with a false belief is when
engages our conscious attention, when it comes as
mental suggestion, and before it takes definite
rm in the body and physical sensation absorbs our
nsciousness.

It is self-evident that before false beliefs can
eliminated from consciousness, we must extin-
ish our faith in their reality in whatever form they
ıy present themselves, whether as sickness, fear,
rrow, unhappiness, lack, hatred, or what have you.
ıis we can do only through positively reversing
eir evidence, or by reversing their claims through
piritual understanding of God's allness before the
liefs become manifest in the outer. In any case,
must cancel our part in the general agreement
at evil has a real existence.

We know that in reality there is no inharmonious
ndition; and reason assures us that a condition
tt does not exist cannot in reality become manifest.
us all false beliefs and their source in unreality

are the same illusion; but declaring this is not enough. It must have a permanent and active place in our understanding. From that point we can go on to eliminate wrong thinking from our belief before it can appear in the body. The tendency is to put off this elimination until it is forced upon our attention; and this tendency is itself one of the errors that stand in our way.

We are altogether too lenient with suggestions of sickness and disease. We are too apt to fall in with the general mesmerism of thinking of them as something to get rid of or to exchange for another physical condition, instead of something that has never had a true existence and whose only reality consists of the belief we have in them. We are apt to console ourself with the thought that it is only a dream, and then go on as if we actually lived in it and as if the hallucination of it were a reality. Is it not possible and practical to maintain a more lively attitude of understanding toward the deceptions of this world, and not be drawn into the error of accepting them as a normal part of our life? Human imperfections are not man. The inclination to follow the course of this world and to submit to the appeal of the senses is not part of our God-bestowed consciousness or individuality. The influences that divert our thoughts and our life from heavenly possibilities should be beneath our consideration. All these evil influences are of course to be overcome by the divine Truth of being and to give place to the manifestation of the ideal man. The work is ours, and no one else's to do.

TO BE CONTINUED

The Kingdom of Right Relationships

KATHLEEN W. WELCH

THE TALENTS

THIS PARABLE may be called the parable of achievement. The word "talent" is generally used for ability of some kind, but to the eople listening to Jesus, the word meant a great eal of money. To a laborer it would represent years f hard work. To be given such an amount would volve a great deal of responsibility, but to be aned a same amount would, to a conscientious erson, deepen the sense of responsibility.

The first point to be noticed in this parable is at the talents were bestowed. They were not inerited, they were not earned, they in no way benged to the servants involved. He gave five to one, vo to another, and one to another. The master itrusted them with the money. The servant with e one talent buried it in the ground. It is to be oticed that he was not a bad man; he did not steal e talent; he buried it, not from cunning or knavery, t for safekeeping. His fault and its rebuke seems have been caused by the fact that he misunderood the nature of his master. "I knew thee that ou art an hard man." Fear and a sense of inequacy, caused by his mistaken picture of his aster's character and his own ability, caused his ouble. A right relationship with the master would

have shown him that he was expected to be usefu and productive.

The two servants who increased their talent by hard work and shrewd bargaining were com mended: "Well done, good and faithful servant thou hast been faithful over a few things, I wil set thee over many things."

Thus they were rewarded for their initiative while the servant who buried his talent was ruth lessly banished.

Jesus constantly insisted on the worth of wha the world might call obscure service. The wido casting her mite into the treasury; Simeon carryin His cross; the giving of a "cup of cold water on in the name of a disciple"; doing good unto "on of these my brethren, even these least"; these smal seemingly insignificant talents for loving were high commended by Him. He pointed out that it is not human wisdom to know when a deed is great small in the final scheme of things. A seeming small word or act of love may have a deep spiritu significance. These little, nameless, unremember acts of kindness and of love were great and impo tant and beautiful in the eyes of Jesus.

The question is, "How faithful have you be with what has been entrusted to your care?" be th little or much. It is conceivable that the mast would have been quite satisfied and would ha similarly commended the servant with one talet if he had increased it by one. But he had showna cowardice, a lack of imagination and courage fr adventure, an unwillingness to co-operate with te master's purposes by the intelligent use of the talet

iven to him, and this was inexcusable. The universe ; amazingly kind to a used talent. If used faithfully nd intelligently it will multiply the talent as it does eeds. But it is also amazingly fatal to unused talents. f neglected, buried, they vanish. Feed a capacity or music, or for sympathy, and it will grow and roduce ever more fruit. Neglect it and it will gradally disappear. "Take ye away, therefore, the talent rom him, and give it unto him that hath the ten." ee how the man who had developed his initiative, is expectancy of good, his magnetic attraction for ncreasing productivity, benefited by his master's ommendation. So he who has developed a capacity or love, sympathy, intelligent understanding, faith, atient, loving service, is increasingly blessed and rospered by the Master's "Well done, good and aithful servant: thou hast been faithful over a few iings, I will set thee over many things; enter thou ito the joy of thy lord."

Another mistake the man with one talent made as that he did not see that his talent was needed. e depreciated his gift. Perhaps you have been deeciating *your* talent. Sympathy is a talent, so is ve, tenderness, kindness, a sense of divine order id balance—all are talents to be used. Running an fice or a business so that the atmosphere is friendly, onest, conducive to good relationships between emoyer and employees; running a home so that there love, joy, peace, and serenity in it, and not a noisy, ectic tumult that means nervous tension and fricon to all concerned; treating friendships and asociations with understanding and integrity; these e all talents that bring in enormous dividends in

terms of happiness in the business and home and uncover a bright corner of the kingdom of righ relationships.

Remember, your ability, your talent, whatever it may be, great or small, is God's treasure. It was His in the beginning. It is more than His treasure It is His investment. God has invested in you. Wha return is He getting on His investment? His wealth is figured in terms of the growth of the kingdom o heaven on earth. How much are you promoting th growth? How much are you loving? How much ur selfish service are you giving? Your contribution needed by the Father to further His perfect plan The only way the Creator has of expressing Himse here on earth as love, wisdom, strength, and so forth is through the minds and hearts of persons such you and me. Without Spirit's manifestation, ma there could be no expression. All the glory of th stars, the beauties of the worlds and planets, th mysteries in the depths of the oceans, the wonder discovered and still undiscovered—all are His, an yet He estimates His true wealth in terms of men talents, such as the ability to be loving, the willin ness to be unselfish. Such things He considers a go investment.

In *Daily Word* appears these words. " . . . G has need of me in His world. I am His child, e dowed with talents and abilities that, when e pressed, make me a valuable member of society . . I let go of all feelings of despondency, I deny ay tendency to belittle myself or my usefulness. I ke my mind clear, my body healthy and strong, y hands ready and willing, and my heart high ad

appy. . . . I am ready for my good now."

There is waiting a work where only your hands
can avail;
And so if you falter, a chord in the music will
fail."

Unearth your talent, cultivate it, use it to the
ory of the kingdom, and so uncover your own
ood, your own blessing, your own prosperity. But,
ore important than all these, will be the commen-
ation, the "Well done!" of your Lord.

*Dear Father, help each of us to uncover the tal-
t that You bestowed upon us. Help us to use it
Thy glory, however great or small it may seem
be. Help us to remember the one who said, "In-
much as ye did it unto one of these my brethren,
en these least, ye did it unto me."*

EDITOR'S NOTE—The third article in this series will appear in May UNITY.

"ASK . . . BELIEVING"

Grace Meredith

Herein lies faith: to hold the hope
No matter how things may appear:
To know before the work is blest,
That its accomplishment draws near:
To just let go of me and mine,
Replacing them with Thee and Thine:
To keep the consciousness aware
That God's own Power is now and here.

Changes Wrought by Prayer

FAITH MOORE

THERE ARE MANY definitions for prayer, bu one of the most beautiful is found in th Bible. We read in Revelation of "golden bowl full of incense, which are the prayers of the saints.

Dr. Alexis Carrel has said: "Prayer is a forc as real as . . . gravity. . . . It is the only powe in the world that seems to overcome the so-calle 'laws of nature'; the occasions on which prayer ha dramatically done this have been termed 'miracle . . . prayer . . . is a source of luminous, self-gene ating energy." So spoke the scientist.

The poet sang:

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

The simplest definition I have read is, "Pray is the voice of faith."

Jesus taught that prayer is communion with t Father, not all plea, but praise and dependence think of the cities of refuge mentioned in the Bib Prayer is truly a "city of refuge."

I like the lines in *The Prayer of Faith* that affir

"God is my help in every need;
God does my every hunger feed."

The phrases, "every need . . . every hunger," e indeed limitless, for one's need may be physic mental, material, or spiritual.

God does not always answer our prayers in just the manner we desire. I am convinced that the answer is often "yes." But sometimes it must be "no," and there are times when I think He says "wait."

Too often when we complain that God does not answer our prayers what we really mean is that He does not grant the affirmative answer we expect. I have pondered on the essentials of a prayer to which our Father can say, "Yes, My child."

We read in Proverbs that "the prayer of the upright is his delight." Then we should be "upright" and the kind of child the Father can delight in. I am sure prayer should be fervent and wise. James tells us to "pray one for another, that ye may be healed. The supplication of a righteous man availeth much."

We must pray in faith, believing. We must know that "God is my help in every need." Jesus urges, "all things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

When prayer pertains to a family matter, surely there should be unity of purpose and desire. Perhaps this explains why our Lord stressed that where two or three were agreed on any matter it should come to pass. Many times members of a family who ought to pull together side by side are actually engaging in a tug of war, a battle of wills.

Such was the case with a friend whom I shall call Mary Gee.

When Mary and Wane Gee were married they bought a house on a barren hill because it was close to their work. Mary thought of the house as just a stopover on the way to the home of her dreams.

Wane considered it the place to put down roots-
and he did, strong roots like the oak.

Mary heartily disliked many features about t
location of the house. The yard was too large f
two working people to care for conveniently. The
were several schools within a radius of five bloc
The street cars, and later busses, stopped at th
corner. The unpaved streets nearby created a consta
dust problem. Worst of all the city school syste
used a lot near them to build a small stadium, a
through the years it was expanded as sports parti
pation became more popular in the schools. T
noise and confusion from the athletic field caus
Mary to have uncontrollable nervous attacks.

But Wane just could not make up his mind
sell and move to another location. When he d
decide that Mary's ill-health warranted a change,
was impossible. The crash of 1929 had arrived. Th
had to hold on as everyone else did.

During the succeeding years, Mary became ve
bitter. She felt that Wane's stubbornness had p
them in a "prison." Her health was seriously i
paired by the conflict in her mind. To Mary, li
was a drab existence.

She heard of treasure mapping and tried th
She prayed as earnestly as she knew how but fou
no relief. Of course, all this time her prayers we
for one thing—a move, a complete change of lo
tion. She had not yet come to that high place
consciousness where she prayed for her will to
put in tune with God's will.

At about the same time she discovered Davi
prayers of vengeance, she found a modern pray

hat went like this: *"Complete order and harmony re established in my mind, my body, and my af-airs, through the mind of the indwelling Christ."*

Suddenly she realized that in her anger, frustra-ion, and resentment she actually had been calling pon God as David did to strike down her opposers nd knock some sense into them.

She read of how incapable Moses felt in per-orming the task God had assigned him, and the vords, "What is that in thy hand?," phrased a per-onal question Mary had to answer.

What was in her hand? Well, a house and a ard. Even though it was old-fashioned and dated, he house was firm and well-built. She had lived in for twenty years refusing to remodel it because he was bent on disposing of it.

Financially the years had been good ones, and Mary began to thank God for complete supply. She rayed daily for order and harmony in her life. She egan to understand that her mental disturbance, onflict, and resentment were the cause of her phys-cal illness.

She discovered that if God ruled her mind and ody no space was left for any other power. God lled her life with His presence at all times.

When this realization became firmly established her thinking, the changes "wrought by prayer" egan to manifest. Of course, the first change was Mary herself. She ceased to fight; she accepted the nevitable.

The initial change was a strange one. Mary dis-ked the location of the garage, which fronted on he alley, was dark at night, and always dirty and

dusty. For twenty years the lot behind the garage had been vacant, but suddenly it was sold. A new home was built, and the yard space where the Gee's had turned their car was inclosed. There was nothing to do but move the old garage. Thus Mary soon had a tidy, cement-floored garage near the house and facing on the street. Wane painted the garage to match the house, which had been repainted recently, and the changes wrought by prayer were begun.

The new garage made the back yard smaller and easier to care for. The second change occurred when Wane had the old coal furnace converted to gas. And strangely enough Mary's bronchial attacks became less severe and less frequent. Whether the had been caused by the coal dust or the harbored resentment Mary never knew. It was enough that the attacks became lighter until one winter passed without a single attack.

"God moves in a mysterious way
His wonders to perform,"

the old hymn declares. The city decided that the small stadium near Mary's house was inadequate for the large crowds attending the athletic events. So the school system, with the aid of the whole city, provided a large city stadium far from Mary's corner—a stadium accommodating huge crowds and providing ample parking space for hundreds of cars. The city thanked the Junior Chamber of Commerce and others responsible for the new stadium, and Mary offered her thanks to the heavenly Father for changes "wrought by prayer" and she continued to affirm that divine order and harmony were established in her affairs.

She kept hearing the voice that asked Moses, 'What is that in thy hand?"

Mary's home had been built around the turn of the century and had a front porch extending across the entire front of the house. This porch could not be removed for the roof extended over it and the foundation of the house extended under it.

But it could be changed. A carpenter screened in two-thirds of the porch, and Mary put gay blue and white blinds inside the screens. This helped to eliminate much of the summer dust. The remainder of the porch was glassed in with a large picture window framing Pike's Peak in the distance. French doors opened out on the screened section of the porch, with double screen doors at the entrance of the porch. A striped awning over the double screens kept out the rays of the western sun, and the house was cool during the summer and protected from the wind and dust.

Mary was delighted with these changes, which made her home different from the other houses in the block. For the first time, Mary liked the appearance of her house.

"It just needed its face lifted," she thought, and her neighbors and friends were quick to compliment her on its new appearance.

The interior of the house was still crowded and inconvenient, and Wane and a friend removed the partition between the living room and the dining room, making one large, comfortable room. Mary was delighted with the additional space and found pleasure in furnishing the new room.

Mary gave the old furniture a completely new

look with rose-colored slip covers and she made pillow tops from scraps of the material. The cold north room began to bloom. A new wall-to-wall carpet covered the marred and unattractive floors. And the new carpet, wallpaper and large wall mirror all cost less than new floors alone would have.

The bathroom was small, and the fixtures were old-fashioned Mary decided that change could wait. She did have inlaid linoleum put on the floors in the bathroom, hall, and kitchen, and painted the bathroom walls a soft green.

The tiny, low, outmoded kitchen sink was replaced with a shining, porcelain cabinet sink, and Mary found her work easier and her kitchen more attractive.

Other changes afforded additional comfort and made Mary's housekeeping tasks lighter. The stairwell leading from the kitchen to the basement was transformed into a roomy pantry by installing a movable drop door over the stairwell opening. When the drop door was let down it formed the floor of the pantry. When up, it provided the usual entrance to the basement. Shelves were installed across the back wall to give Mary much needed storage space. The cabinet in the kitchen extended from the floor to the ceiling. Mary had the top shelf removed and hung her collection of blue glass pitchers in a charming arrangement on the wall.

The lath in the partition removed from the front room were used to build an arbor extending from the garage into the yard. Blue morning-glories covered the arbor, and Mary's back yard became a beauty spot.

These changes took time. A year passed, and for Mary life held new interest and meaning. She spent hours in the yard acquiring needed sunshine and rest. And whether she sat in the swing in the shaded arbor or in the glider on the new sun porch, Mary found that she could relax. The taut nerves began to loosen. She ate and slept well, and a wholesome color came into her faded lips and cheeks.

Mary used what she had in her hand and took to heart God's promise to restore the years that the locusts had eaten—the locusts of fear, doubt, frustration, and resentment.

The changes have added several thousand dollars in sale value to the house. Mary knows that when the time comes for her and Wane to retire and move to a smaller house she will feel sadness at leaving the corner she once despised.

"What is that in thy hand?"

Use it even if it is but a rod such as Moses had! A new spirit dwells within Mary and Wane. A spirit of co-operation instead of conflict—a spirit of shared plans and toil and an indwelling spirit of divine order and harmony. Truly prayer changes things—and people.

But someone may say, "Mary did all the adjusting, the giving up of her hopes and plans." Well sometimes one must give up in order to win. Our Lord gave up an earthly kingdom and won a heavenly one. He gave up mortality and won immortality. He sought a better city even an heavenly. It is worth while to give up much when one finds that divine order and harmony rule mind, body, and worldly aims. In divine order is peace—and health.

Spirit Waits

EVA BELL MORRIS

HAVE YOU EXPERIENCED difficulty in quieting your intellect when entering the silence? Has your mind formed the careless habit of letting thoughts run about like squirrels in a cage? How often, when you thought you had closed the door of your mind to external impressions, have irrelevant thoughts slipped in through a back entrance?

For months after I began to study and practice Truth, I did not realize that Spirit was waiting quietly and patiently within for a chance to reveal itself to me. I thought that because I had relaxed my body and gained a measure of relaxation for my mind Spirit would speak. However, I do not mean to say that nothing was gained from my somewhat ineffectual efforts to go into the silence, because no one takes a step toward the Lord of his being without deriving benefit that reflects in body and affairs. But to attain the satisfactions of the heavenly kingdom and to realize the peace that passes understanding, one must set his mental processes in definite order. This means that the mortal habit of thinking must stand aside for the while and wait upon Spirit.

Before grave physical problems forced me to turn to God, the power of the intellect had seemed all-important to me. I hungered to learn everything possible and read and studied book after book. I had

not yet learned that God made our mouth just large enough to chew one bite at a time. I was trying to gulp a whole meal at once, or, in other words, I wanted to cram the sum total of knowledge into my brain, instead of learning one thing at a time according to my need for it and my ability to digest and assimilate it.

Therefore, when I finally turned in desperation to the study of Truth, I was suffering from mental indigestion. Chaos reigns in such a mind just as it does in the stomach, when one suffers from gorging too much food. I would no sooner get my body relaxed than my mind would be whipped into a beehive of activity: Better finish that book and get it back to the library. Should I go to that luncheon on Thursday? Did I send the green dress to the cleaners?

Again I would affirm: "Be still, and know that I am God." But again thoughts from the mortal mind would slip back on to the stage of my consciousness. One suffers when one glimpses the green pastures where God will lead us into perfect peace, and yet one struggles in mortal consciousness. I knew that I simply had to get rid of the residue that was clogging my mind, so that the Christ presence might come into my heart and mind and teach me the real things I had at last set out to learn.

I trained myself to think of God. He was first in my mind on awakening in the morning. But thinking on God and realizing His presence are two different experiences, as anyone who has taken a few earnest steps toward the Father well knows. To think on God without ceasing is the first step. But

relaxing mind and body and making oneself completely receptive to Him only brings the mind to such a state of peace and receptivity that there is no thinking.

The hunger to know Him possessed me just as the hunger to acquire knowledge from books had gnawed at my mind in the past. I suffered intensely in those hours when my human thoughts interposed between me and Spirit. I am not belittling the intellect, but, until it is trained, it can be a stumbling block to spiritual progress. So I struggled with my undisciplined mind in order to attain that state of complete receptivity which would enable me to realize His presence only.

After days, weeks, and months of trial and error, I began to realize the expanse of my mind. On the one side was a clear space where Spirit in the deep silence waited. On the other hand, human thoughts like tormenting demons dashed on to the stage of my consciousness with babbling and repeated nothings until I was dizzy. Who had power to control these thoughts but myself? Who could take hold of this vacillating mind but myself? I knew that the faith faculty (Peter) stood on the threshold of my consciousness. I also knew that it was obedient to whatever power was in control. This faculty would vacillate between faith in God and mortal beliefs until I commanded from the divine in me: "Follow thou me."

I began to speak in no uncertain terms to this mortal mind, whose thoughts were like the squirrels in a cage. I said to it: "Be still! Relax and let go of your tense grip. What you are saying now is of no

value to me. Bless you! You do have an important and necessary part to play in my life, but for the time being, until I have come to know my indwelling Lord, we must wait in perfect silence."

At first, it seemed that my commands were not going to bear fruit, for the thoughts would scamper across the stage of my consciousness as before. But gradually, as I did not relent in my determination to make way for Spirit, the thoughts became quieter. The periods of rest in God consciousness lengthened. God feeling quickened in the cells of my body. Mind, soul, and body—all of me—gradually became receptive to more and more of Spirit.

I curtailed my hurried reading and I found that I digested it more thoroughly as I read more slowly, not with the idea of covering all the written words of man in one lifetime but with the idea of reading that which would feed my evolving soul.

Gradually in the outer, I began to experience the effects of my efforts in the inner. I became more poised and calm than I had ever dreamed I could be. I worked during the day with a consciousness that each task was being performed in divine order. I found myself talking less but speaking more effectively. Indeed, it would take volumes to tell the effects of good in mind, body, and affairs that have become manifest as a result of my mind, soul, and body's becoming receptive to Spirit by rigorous discipline of wayward thoughts.

I cannot say that I have ceased struggling completely with vagrant thoughts of a mind whipped into activity for many years by mortal ambition. But the periods of heavenly silence when Spirit is given

a chance to reveal the answers to my questing heart have increased steadily in length and frequency. I am aware that I am in my right place, and, in my spiritual development, I am taking but one bite at a time. We each have much spiritual growing to do and we cannot hasten this growth by cramming. We must pick up the tempo of nature, which moves in perfect rhythm under the control of God-Mind. There is not one slurred note in the symphony of nature.

What greater task can we as mortals set for ourselves than to order our lives one step at a time, according to the divine will for us? Our silent periods set the tempo. We alone, through the balancing power of faith in God, can determine the value of these silent periods.

Spirit ever waits for the quiet moment when He may reveal Himself to us as the fullness of our every desire.

PRAYER FOR PEACE

In the name of the Lord Jesus Christ, we pray for and decree a permanent peace uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

I Meet My God in Silent Prayer

From the writings of

CHARLES FILLMORE

ILLUMINATION

YOUR MIND is illumined by the spiritual words you plant in it. Words that voice high ideals elevate the whole consciouness. Every exalted iritual thought should be linked with words that press light and stability. When this is done the umination, health, and prosperity that follow will permanent, enduring, and stable.

God is I AM, and man His offspring, is I AM. e I AM is the indwelling Lord of life, strength, d power, the real of each individual.

Prayer is cumulative. The more we pray the more werful our word becomes. The inspiration of Spirit s not all used up in the past. God's power is pour- out upon us more and more. Acknowledge it in ways. "All things whatsoever the Father hath are ne."

In its spiritual character our mind blends with ine Mind as the mist blends with the cloud. h are composed of the same elements, and they te without friction if left to their natural affinity. Realize that your intelligence and the intelligence he Most High are amalgamated into one perfect ble, then affirm:

"The Spirit of the Lord inspires me, and my lerstanding is strengthened and magnified."

PROSPERITY

Spiritual substance is the basis of all real prosperity. Spiritual substance is an idea that is the source of all things formulated and unformulated visible and invisible. Its office is to sustain and enrich any thought projected into it.

One forms a consciousness of substance by dwelling in mind on the idea of the substantial abidingness of Being as well as the eternal reality of all true substance.

The mind does not see forms with the physical sight but beholds through ideas the abundance of all good. It is possible to have a consciousness that we possess that which is not yet visible. Every great enterprise is first mentally visualized. Jesus recognized this law of mind as the necessary part of prayer. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

The law is to pray without ceasing. As you realize perfect union with God-Mind you will find that these statements of Truth will become grounded and rooted in consciousness—a fearless security will express in your mind and affairs. Things will then begin to marshal in your world according to your word.

This is true not only of your own affairs, but the effects will extend also to those with whom you come in contact. They, too, will become more prosperous and happy.

Meditate on this prayer:

"Showers of abundance are poured out upon me, and prosperity is everywhere manifest."

HEALING

Jesus was the true healer. He demonstrated that e true way to heal is to find the mental cause back error and disease and destroy it forever.

Through the power of Spirit false thoughts in-piting the mind are overcome. Weak bodies are ıde strong and are resurrected into perfect health. ealth is physical, mental, and spiritual. All health d strength originate in Spirit, and the thought d the word spiritually expressed bring the manifes-ıon. "The name of Jehovah is a strong tower."

As we lift our consciousness to harmonize with ever-present perfect God-Mind, we are invigo-ed and restored to power. We are made strong ough Him. As we transform our mind, the energy l power locked up in the cells of the physical released; the body of flesh is electrified and passes r into the fourth dimension, or kingdom of the vens. After this manner, on the Mount of T·ans-ıration, Jesus made His body luminous.

Grounded and rooted in His mighty stronghold, are born anew and life grows sweeter day by . Spiritual strength is inherent in the heavenly sciousness, and affirmation is the most powerful nue of expression. Through God's strengthening d we set up an abiding thought action that con-utes to the building of the holy temple, (re-med body).

Join us in this healing prayer:

"The Spirit of the Lord in me is a tower of ngth and stability, and my health is established ver."

The Only Cure

KATHERINE CLARK

As Told to Ann Gordon

I HAD NEVER in my life felt so utterly depressed and forsaken as I did that late afternoon when I started home from the lawyer's office. The fog was rolling in from the sea, and such a loneliness swept over me that I felt life was not worth living.

There had been other dark days in my life, but in them had been a small glimmer of hope that I could cling to. Now there was none. I had just filed papers to divorce my husband, and had done it only after much travail and hesitancy. There had been no divorces in our family; we had always considered divorce disgraceful, and I regarded marriage as a sacred institution. Besides I loved my husband. Normally he was a good man, kind and considerate and capable, but he was an alcoholic. I had put up with the heartbreaking results of his drinking for many years, hoping that the cures he took at various times would help cure him of those periodic spells that left him ill, jobless, disgusted with himself, and often with little incentive to begin all over again.

Each time I had helped him back, and each time he resolved would be the last. And he wanted it to be. We had moved so often; it was a new job, a new home, and new hope—but it was always the same. The cures did not last. I knew the signs too well, but there was not a thing I could do to stop the craving that eventually took him to drinking. He would b

and irritable; then he would not come home. ext few days there would be call after call from ice, and then last—someone was hired to take ace. It varied so little that I always knew just to expect.

e time came when I knew I was losing my spect. Moving so often and the periods with- ork had finally created a financial emergency. ast move was to a coastal city during the war. e city's great plants were in need of workers ages were high. I took heart again and I knew sband did too. He secured a fine job in a big We rented a comfortable apartment, and it d that everything was so favorable that it not go the way all the others had. But it did! ter a few months of steady application, my nd left his work one night and did not come As the days passed and he did not return, s replaced in his job. I felt that I had to make cision I had been putting off a long time. I did ings that day: I went downtown and applied rk, and I went to see a lawyer and filed suit orce.

on't serve these papers until you hear from I supposed he had a way of finding missing s) I told the lawyer as I left his office, and he e would not. Heartsick, I started back to the apartment, wondering as I passed the build- ivems, and clubs just where my husband might newhere in this big city, he was either drunk , discouraged and ashamed to come home.

ondered what I had done to deserve such un- ess. I had always tried to live right and obey

the moral laws. In my bitterness, I thought of many less-deserving persons who had everything in life. Why then was my life shadowed and broken? And why did a man who was really good have to be cursed with the weakness that was ruining my husband and breaking up our marriage? Was there something that could really cure him? Science had made so many wonderful discoveries, why wasn't there something that could remove the terrible craving for drink. At that moment, I felt lonely and defeated, but there was no one I could turn to for comfort. There was no comfort. My room was full of shadows, but I did not turn on a light. I was ashamed and alone. I thought of the questions the lawyer had asked me. He did not know how the answers had made my heart bleed.

"Oh, if there were just some way!" I must have cried out in my extremity or maybe I just thought the words. But in that silence, I heard an answer. I am sure most persons would say I just imagined I heard an answer, but from somewhere I heard, "Why don't you try God?" It might have been my subconscious mind, I do not know.

"God!" I repeated. Why, I hadn't thought of Him. Oh, I was a church member and had been since I was a young girl. I prayed every night, that is I said the words of a prayer. I believed God to be a supreme being and all wise, but there was no personal relationship with Him. To regard Him as a loving Father, willing and able to help us if we really depend on Him and not ourselves, somehow had not been a part of my acceptance of Him. And I had needed His help so often.

But from wherever those words, "Why don't ›u try God?" came they startled me, and I said, Ćes, why don't I take this problem to God?" The res my husband had tried had not given him what : needed, but maybe God could. I do not know hat I said. Maybe I did not say words at all, but know my heart spoke. God knew that I was reach-g out through the darkness and asking Him to lp my husband so that he would never drink ain.

I do not know how long I talked to God, laying e whole problem before Him, telling Him of my tremity, and for the first time in my life I felt s nearness. I felt a personal relationship with Him at I had never experienced before, and as it came, ıeliness and despair began to lift and it seemed though the gap was bridged and my need was met.

God had been willing to help me all the time, t I had never given Him a chance. I cannot ex-ain this experience; it has to be felt, but as I turned the light, I noticed that outside the fog had lifted d the lights of the city below looked like stars. elt freed of my burden and I knew that my hus-ıd would find the way—the only way.

The next morning before I had breakfast, my sband came home, white and wan, but sober. I d forgotten about my trip to the lawyer and I s quite unprepared for what my husband told : The night before in a street of shadows he had ınd God, really found Him. It may have been ile I prayed; it may have been before and it may 'e been my husband's voice I heard. I will never ›w, nor does it matter. But he had turned to God

as I had and asked Him to take away the evil thing that was wrecking his life and mine—and God did!

I do not mean to condemn the human agencies that are giving time and money to help those unfortunates known as alcoholics, but in my husband's case they were not enough. He needed more, and through the wonderful channel of prayer, which we had ignored so long, we found our answer. The divorce papers were never served, nor did I have to go to work. From that day to this my husband has never touched a drop of liquor and more wonderful still he has never desired it. He got his old job back and at the close of the war he had a fine record in the plant.

How full and rich life can be when we all really believe in the power of prayer!

Believe These Things

Believe whene'er some good you loose
  That good returns, its strength and power unspent;
That when you wrong ignore and scorn
  They silently depart in discontent.
Believe these things, and in your heart
  Expect the slow, sure crop in season due.
Exactly like the chosen seed you sowed,
  A yield select will find its way to you.

—*Jean Aston Fulkes*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 1, 1951

UNITY SUBJECT—*The Creative Word.*

TERNATIONAL SUBJECT—*God's Wonderful Creation.*—Gen. 1:1-5, 26-31.

1. In the beginning God created the heavens and the th.

2. And the earth was waste and void; and darkness s upon the face of the deep: and the Spirit of God ved upon the face of the waters.

3. And God said, Let there be light: and there was ht.

4. And God saw the light, that it was good: and d divided the light from the darkness.

5. And God called the light Day, and the darkness called Night. And there was evening and there was rning, one day.

26. And God said, Let us make man in our image, er our likeness: and let them have dominion over the of the sea, and over the birds of the heavens, and over cattle, and over all the earth, and over every creeping ng that creepeth upon the earth.

27. And God created man in his own image, in the ge of God created he him; male and female created them.

28. And God blessed them: and God said unto them,

Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30. And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so.

31. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

GOLDEN TEXT—

O Jehovah, how manifold are thy works!
In wisdom hast thou made them all.
—Psalms 104:24.

SILENT PRAYER—*I speak the word that forms in me the body of Truth out of divine substance.*

Men have always pondered the mystery of beginnings and tried to understand them. They feel that if they can understand the origin of a thing they can follow it through all its subsequent changes no matter how many these may be. To obey the command to know himself, man must work back mentally to his beginning. This is the central idea in the lesson for today.

We are not told how God created the heaven and the earth, but until He spoke the first creative command, "Let there be light," creation was in a state of chaos, with order only in Divine Mind.

John tells us that "God is light, and in him is no darkness at all." Light is a symbol of Mind, therefore God is Mind and in Him is no darkness or ignorance. Instead there is wisdom, intelligence, understanding, infinite knowing. After the dawn of understanding, "God divided the light from the darkness." Understanding and ignorance do not coexist in mind.

Since God is infinite, we may think of one aspect of the Godhead as mind and another as absolute substance, the only reality. This dual aspect of God acting upon substance makes the conception of creation possible or comprehensible by giving Divine Mind something on which to work. Divine substance being infinite, Divine Mind acting upon it in the form of ideas might make of creation an infinite process. But the ideal creation of man as an image in Divine Mind was perfected during the sixth day or sixth period of creation, except for the finishing touches added on the seventh day. "On the seventh day God finished his work which he had made."

God's ideally perfect creation must be brought into manifestation in the world of form. This bringing of it into manifestation is the work of man, who from the beginning has been trying to express the ideal content of the Father-Mind in himself. Man's likeness to God, as has been said, "lies in the mental and moral features of man's character, such as reason, personality (individuality), free will, the capacity for communion with God. These distinguish man from the animals with which on the physical side he has much in common."

Man has not yet been able to manifest Divine Mind in its fullness. He has developed understanding, but it is not perfect. It alternates in his thoughts with misunderstanding as night alternates with day. Misunderstanding or lack of intelligence came before understanding, as in the story of the creation the evening came before the morning in the enumeration of the days. "There was evening and there was morning, one day." As man separates the true light of Divine Mind in himself from the darkness of the sense mind, he approaches the divine nature. The apparent man comes to vary less and less from the description of the ideal man created "in his own image, in the image of God."

The Genesis account is a description of ideal creation. Man plans in his mind what he proposes to build. This is the universal process of all creation. God makes all things in mind first; this is involution. They are then manifested in form and shape; this is evolution.

The image and likeness is the ideal man that pours into mankind a perpetual stream of ideas which the evolving man arranges as thoughts and forms as substance and life in body.

QUESTIONS

1. Of what is light a symbol, and why was the first commandment "Let there be light"?
2. How is God's ideally perfect creation made manifest?
3. In what respect is man the image and likeness of God?
4. Is the story of creation as given in Genesis an instance of involution or of evolution?

Lesson 2, April 8, 1951

UNITY SUBJECT—*Learning Obedience.*

INTERNATIONAL SUBJECT—*Sin and Its Consequences.*—Gen. 3:1-6, 9-15.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3. but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

9. And Jehovah God called unto the man, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13. And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14. And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and

above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15. And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.

GOLDEN TEXT—*For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.*—Rom. 6:23.

SILENT PRAYER—*I am free to express the truth of God as I give the divine will unobstructed course in me.*

We get experience the easy way when we choose to be guided by the higher wisdom and to express the higher will. We follow the hard way by discarding divine guidance and being self-willed. The hard way is the subject of this lesson.

Jesus Christ indicated the necessity under which man rests to unify his will, impulses, thoughts, and conduct with the divine oneness of life when He pronounced but one thing needful. Since All-Good is the source of man there is no necessity for him to know evil in order to reach his highest development. In turning his attention toward the world of form and material expression, however, man becomes convinced that to live a full life and be capable of exercising balanced judgment, he must know both good and evil, or be both positive and negative. He thus neutralizes his powers.

The senses are the avenue through which we become conscious of the manifest world, and sensation represents the serpent that beguiles the soul into seeking self-consciousness through disobedience. The importance of directing one's sensations is

reater than most people realize. Many allow themelves to be ruled by their feelings and impulses nstead of controlling these forces with the aid of ne illumined will. They justify their course by pecious reasoning or rationalization.

Eve's rationalizations are still in use. If a thing useful ("the tree was good for food"), if it posesses aesthetic value ("it was a delight to the yes"), and aids intellectual development ("to be esired to make one wise"), it must be good. So runs ne line of rationalization. These considerations add o man's self-consciousness and thereby tend to lesen his self-control. It is better to learn to direct ur sensations under divine law than to seek what useful in outer expression. Beauty of character more essential than any external delight to the hysical eye. The wisdom from above that comes o him as he meditates, prays, and waits upon God of more benefit to him than any knowledge he nay gain through following the appeal of the senses.

To eat of the fruit of the tree of the knowledge f good and evil is forbidden to man. The seeking nind asks why this tree is placed in the midst of ne Garden that man is to dress and to keep, if its uit is not to be eaten. The Garden of Eden reprents the divine consciousness, and the tree in the nidst of the Garden symbolizes man's freedom of ill as a son of God to turn toward either the posive or the negative pole of being. If we live conructively, we need have no consciousness of evil. To have a conscience void of offence toward God nd man always" enables us to develop a consciousess of good only.

Eden means pleasure, and it is a productive state containing all the possibilities of spiritual unfoldment. Sensuous, selfish pleasure cannot give one the joy that is to be had through living in conscious harmony with the divine elements of life that supply all one's needs. To follow the lower ranges of pleasure is to strip oneself bare of the innocence that sees good alone or that sees as God sees.

Man hides from God when he gives way to emotionalism and wastes his powers in fruitless living to himself, instead of merging his aims and efforts in the expression of the universal life. Divine balance and equilibrium come to him only as he enters into the larger view of himself as a part of the whole and assumes responsibility for his share in perfecting the things that are seen to correspond to the eternal, unseen things.

As long as we continue the good fight within ourselves between the soul and sensation (enmity between the woman and the serpent), there is hope of the triumph of All-Good in our life and affairs.

QUESTIONS

1. Is knowledge of both good and evil the part of divine wisdom?
2. What does the serpent represent in man?
3. Is one justified in choosing what is useful, beautiful, or intellectually satisfying in preference to what one is convinced is right and divinely ordered? Which is the higher standard of choice?
4. Why is a clear conscience essential to the good life?
5. What does Eden mean, and what does it involve?
6. How does man hide from God?

Lesson 3, April 15, 1951

NITY SUBJECT—*The Increasing Power of Faith.*

NTERNATIONAL SUBJECT—*God's Covenant with His People.*—Gen. 15:1-6; 17:5-8, 18, 19.

1. After these things the word of Jehovah came unto bram in a vision, saying, Fear not, Abram: I am thy ield, *and* thy exceeding great reward.

2. And Abram said, O Lord Jehovah, what wilt thou ive me, seeing I go childless, and he that shall be possessor f my house is Eliezer of Damascus?

3. And Abram said, Behold, to me thou hast given o seed: and, lo, one born in my house is mine heir.

4. And, behold, the word of Jehovah came unto him, ying, This man shall not be thine heir; but he that shall ome forth out of thine own bowels shall be thine heir.

5. And he brought him forth abroad, and said, Look ow toward heaven, and number the stars, if thou be able number them: and he said unto him, So shall thy seed e.

6. And he believed in Jehovah; and he reckoned it him for righteousness.

5. Neither shall thy name any more be called Abram, ut thy name shall be Abraham; for the father of a multude of nations have I made thee.

6. And I will make thee exceeding fruitful, and I will ake nations of thee, and kings shall come out of thee.

7. And I will establish my covenant between me and ee and thy seed after thee throughout their generations r an everlasting covenant, to be a God unto thee and to y seed after thee.

8. And I will give unto thee, and to thy seed after ee, the land of thy sojournings, all the land of Canaan, r an everlasting possession; and I will be their God.

18. And Abraham said unto God, Oh that Ishmael ight live before thee!

19. And God said, Nay, but Sarah thy wife shall bear

thee a son; and thou shalt call his name Isaac: and will establish my covenant with him for an everlastin covenant for his seed after him.

GOLDEN TEXT—*I am thy shield,* and *thy exceed ing great reward.*—Gen. 15:1.

SILENT PRAYER—*Unwavering faith gives me pa tience to await the working out of the divine la into manifestation.*

The name Abram means "exalted father," th name Abraham "father of a multitude." The nam Abraham therefore represents the increase or de velopment of faith in our mind and consciousness "Hope deferred maketh the heart sick," but fait steps in to cure this sickness by reassuring the sou that all is well and that the heart's desire will brin its own fulfillment. Faith is the spiritual radar tha locates the unseen substance of fulfillment and bring it within range.

To the child surrounded by an atmosphere o love, faith comes naturally. Even to the full-grow man or woman faith comes, for it is a necessity t him amid life's buffetings and disappointments Faith is the answer of Divine Mind to the needs o men, the undergirding that enables them to stan fast under strain. Without faith the strain may prov too great to be borne, but we can always summo faith in an emergency, and in its renewal and re inforcement proceed toward our goal as before. "Fea not, Abram: I am thy shield, *and* thy exceedin great reward." If we do not realize our heart's de sire in the first prayer we sometimes lose hope. I is so easy to adopt the world's material view i

reference to the way of hope and faith. Abram ad been promised a son, but since his prayer was ot answered immediately he began to question hether Eliezer of Damascus who was born in Abraam's "house" would not be his heir. Repeated asurances were required to convince Abram that he as indeed to be the father of a multitude as he ad been promised, and that his heir would be arah's son.

With the passage of the years, the natural man is rone to transfer his faith to a material basis. Abraam on the contrary developed his faith in God ore firmly with the passage of time. Although the romise of the birth of Isaac was almost a quarter f a century in being fulfilled, he did not doubt that lfillment would come in due season. At the age f ninety-nine, he was convinced that his faith must e perfected. "Walk before me, and be thou perect." To receive the promised blessing, he had to eet a certain requirement, namely, to be a blessing others in his turn. He would then become party a divine covenant under which he would be "the ather of a multitude of nations," innumerable as e stars above the Syrian desert.

One form of eternal life is reckoned that of osterity. We live on in our children and in their escendants, and our faith in God descends to them nd is retained by them intact. "I will establish . . thee and thy seed after thee throughout their enerations for an everlasting covenant, to be a God nto thee and to thy seed after thee."

Faith is the first faculty that can be perfected. s perfecting is an inner attainment, not subject to

external conditions. The firmest faith may be called into play by the most adverse circumstances, for spiritual strength grows as it meets adversity.

The name Canaan means "lowland," and represents the sense nature, which is given over to materiality. It is to be reclaimed through faith, but to do this faith must be perpetuated and become an inalienable possession of the conscious mind. "I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession." The sense nature is to be transformed by the Christ mind into the image and likeness of the divine nature. The fruit of the thoughts of the natural man at work in the flesh (Ishmael) is established in the race thought (Ishmael's twelve sons founded the Ishmaelites of Arabia), but this cannot equal the joy of the spiritual consciousness of relationship to God the Father (Isaac). "I will establish my covenant with him for an everlasting covenant for his seed after him."

QUESTIONS

1. What does the name Abraham connote with respect to faith?
2. Can faith be renewed so as to be effectual after a lapse into doubt?
3. If our faith is not immediately realized, should we examine it to find how we can perfect it?
4. Can adverse conditions destroy spiritual faith?
5. How is the sense nature (Canaan) reclaimed?
6. How is the lasting nature of spiritual consciousness revealed in this lesson?

Lesson 4, April 22, 1951

NITY SUBJECT—*The Divine Law Our Guide to Life.*"

NTERNATIONAL SUBJECT—*God in a Nation's Life.*
—Deut. 6:20-25; 5:1-6.

20. When thy son asketh thee in time to come, sayg, What mean the testimonies, and the statutes, and the dinances, which Jehovah our God hath commanded you?

21. Then thou shalt say unto thy son, We were araoh's bondmen in Egypt: and Jehovah brought us out Egypt with a mighty hand;

22. And Jehovah showed signs and wonders, great and re, upon Egypt, upon Pharaoh, and upon all his house, fore our eyes;

23. And he brought us out from thence, that he might ing us in, to give us the land which he sware unto r fathers.

24. And Jehovah commanded us to do all these statutes, fear Jehovah our God, for our good always, that he ight preserve us alive, as at this day.

25. And it shall be righteousness unto us, if we obrve to do all this commandment before Jehovah our od, as he hath commanded us.

1. And Moses called unto all Israel, and said unto em, Hear, O Israel, the statutes and the ordinances which peak in your ears this day, that ye may learn them, and serve to do them.

2. Jehovah our God made a covenant with us in oreb.

3. Jehovah made not this covenant with our fathers, t with us, even us, who are all of us here alive this day.

4. Jehovah spake with you face to face in the mount t of the midst of the fire.

5. (I stood between Jehovah and you at that time, to ow you the word of Jehovah: for ye were afraid because the fire, and went not up into the mount), saying,

6. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

GOLDEN TEXT—

Open thou mine eyes, that I may behold
Wondrous things out of thy law.

—Psalms 119:18.

SILENT PRAYER—*I obey the law that develops my better nature and makes of me a better citizen and a better neighbor.*

The divine law is the law that governs all life. In the so-called lower animals, the law finds expression in instinct. Throughout generations of the life of its species, the animal learns what is for its good and what helps it to survive. As it observes this law, it survives; as it ignores it, it perishes.

The race mind in man likewise finds expression in certain animal tendencies. In the higher ranges there is also a spiritual tendency which Jesus called the way of love. As we learn to keep this law, it displaces the animal instinct of selfishness and self-preservation with those of service to others and disinterested helpfulness.

In the Christ consciousness the good of one person is the good of all, and the good of all is the good of each. The law of unselfishness is "for our good always." We are required to observe it not so much for the glory of God as for the good of mankind, including the development of its better or higher nature. Until we elevate this, we remain little better than the animal creation to which the natural man belongs.

Thousands of years of recorded history have

rought the race unbounded opportunities to learn
live in peace, happiness, and prosperity. Most
these opportunities have gone with the wind, un-
aimed and unrecognized. Despite the lesson of
story that destruction, devastation, and moral de-
ine follow in the wake of war, wars continue to re-
rd the progress of mankind. Not only do they con-
nue; they are waged with ever-increasing violence
nd ever-greater devastation as the race advances
understanding of the forces of nature and learns
manipulate them scientifically.

In the wise teachings of the ages are all the
uidance and advice needed for the charting of our
urse through life. The Mosaic law contains ex-
icit instructions for the training of the young
that they may avoid any necessity of learning the
w of life by trial and error. The latter method,
someone has pointed out, is far too costly for
uth to follow. Precept and example are available
d are the proper educational approach to the di-
ne law for the young. "When thy son asketh thee
time to come . . . thou shalt say unto thy son——"

Doubt and uncertainty are no part of the proper
aining of the child. His sense of security demands
ear interpretation both of history and of Truth.
he deliverance that God wrought for us in times
st was for our good. It was to keep us in harmony
ith Truth, to enable us to express life more fully
d freely ("that he might preserve us alive, as at
is day"). Lastly, aside from all consideration of
nefit to ourselves, it is right for us to keep the law.
t shall be righteousness unto us, if we observe to
all this commandment."

The divine law is a law for us now as for all time to come. The covenant that Jehovah made with Moses and the Children of Israel is the same covenant that we have today: the keeping of the law of our well-being brings health, peace, happiness, and enduring satisfaction. Moses, the evolutionary force of new ideas that have lodged in the subconsciousness, stands "between Jehovah" and us to point out and interpret the law of life to us as we live it from within. Without understanding of the evolutionary principle we should have to place our faith in a concept of an arbitrary God whose relation to us, His offspring, could be neither postulated with any certainty nor proved.

QUESTIONS

1. Can we develop spiritual instincts?
2. How does unselfishness pay?
3. Why do wars continue to devastate the earth?
4. Should we give youth explicit instruction in what is right and true, or is such a course "dogmatic"?
5. Do we reap the rewards of observing the divine law now or in some distant future state?
6. What "covenant" does Jehovah make with us today?

Lesson 5, April 29, 1951

UNITY SUBJECT—*The Fruit of Spiritual Faith and Enthusiasm.*

INTERNATIONAL SUBJECT—*Possessing the Land of Promise.*—Joshua 14:6-13; Judges 2:7-10; 21:25.

6. Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake

nto Moses the man of God concerning me and concerning
nee in Kadesh-barnea.

7. Forty years old was I when Moses the servant of
ehovah sent me from Kadesh-barnea to spy out the land;
nd I brought him word again as it was in my heart.

8. Nevertheless my brethren that went up with me
ade the heart of the people melt; but I wholly followed
ehovah my God.

9. And Moses sware on that day, saying, Surely the
nd whereon thy foot hath trodden shall be an inherit-
nce to thee and to thy children for ever, because thou hast
holly followed Jehovah my God.

10. And now, behold, Jehovah hath kept me alive,
s he spake, these forty and five years, from the time that
ehovah spake this word unto Moses, while Israel walked
n the wilderness: and now, lo, I am this day fourscore and
ve years old.

11. As yet I am as strong this day as I was in the day
at Moses sent me: as my strength was then, even so is
y strength now, for war, and to go out and to come in.

12. Now therefore give me this hill-country, whereof
ehovah spake in that day; for thou heardest in that day
ow the Anakim were there, and cities great and fortified:
may be that Jehovah will be with me, and I shall drive
em out, as Jehovah spake.

13. And Joshua blessed him; and he gave Hebron
nto Caleb the son of Jephunneh for an inheritance.

7. And the people served Jehovah all the days of
oshua, and all the days of the elders that outlived Joshua,
ho had seen all the great work of Jehovah that he had
rought for Israel.

8. And Joshua the son of Nun, the servant of Jehovah,
ied, being a hundred and ten years old.

9. And they buried him in the border of his inherit-
nce in Timnathheres, in the hill-country of Ephraim, on
e north of the mountain of Gaash.

10. And also all that generation were gathered unto
eir fathers: and there arose another generation after them,
at knew not Jehovah, nor yet the work which he had

wrought for Israel.

25. In those days there was no king in Israel: every man did that which was right in his own eyes.

GOLDEN TEXT—*Be strong and of good courage, be not affrighted, neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest.* —Joshua 1:9.

SILENT PRAYER—*Through my faith in infinite wisdom and power I am endowed with courage to go forward and to make my own overcomings.*

When Moses sent twelve of the princes of Israel on a trip to the land of Canaan to spy out the land he gave them explicit instructions to bring firsthand information on all pertinent details. They were to see the country for themselves, not to return with merely hearsay information. All twelve men were chiefs in their tribes and supposedly men of mature judgment. All had the same opportunity to carry out the orders of Moses.

Judged by the reports made by them on their return, the group of twelve did not all see the same land. Eleven of them brought back alarming stories of a strong land, and of great fortified cities peopled by men of great stature who were physically stronger than the Children of Israel. Caleb was in the minority, but that fact did not overawe him. In the face of the exaggerations of the other princes, his advice rang true: "Let us go up at once, and possess it; for we are well able to overcome it." Caleb voiced self-confidence and faith, which great men in all ages have had.

The Roman poet Vergil said, "They can becau

ey think they can" or "They are able because they em to be able," while Emerson gave it as his ›inion that "courage is equality to the problem, affairs, in science, in trade, in council, or in action; nsists in the conviction that the agents with whom ›u contend are not superior in strength of re-urces or spirit to you." All men have God as their eat resource; therefore granted equal practice of e principle, all are under the same responsibility to ow courage.

The name Caleb means "bold, impetuous, fear-ss, dog." These terms are characteristic of those ›o have developed a certain measure of faith. Caleb ›od fast in the faith, in that he would not allow nself to be discouraged because of the "giants" the land of Canaan, but insisted on following Je-›vah, the God of Israel, and acting in His strength.

Through spiritual faith and enthusiasm (Caleb), e I Am (Joshua) is ready and willing to enter e inner consciousness and possess the soul forces ne people of the land). Faith and enthusiasm not ly give the courage to cross the flood of mortal ›ught (Jordan) and in the power of the Lord to erthrow the external or reflected state of conscious-ss that Jericho represents; they also arouse in one e desire to undertake the overcoming of phases materialistic thought that seem to be the most ficult of all to meet and adjust. Caleb asked for e hill country where lived the Anakim, whose ies were "great and fortified." The Caleb con-ousness is filled with the desire and determination go ahead in the assurance of faith.

The power of a high ideal to lead us to over-

come difficulties and transform our life and affair into its image is represented in this lesson by Joshua the elders, and the judges. All were in positions o authority over the Children of Israel by reason o their devotion to Jehovah and to the cause of th Children of Israel. As long as they were in contro the fortunes of the people improved and life becam bearable, if not triumphant.

Lack of proper teaching concerning life and Go is a main factor in the forgetting of God and th decay of faith. The generation that followed Joshu "knew not Jehovah, nor yet the work which he ha wrought for Israel." A people who do not know God cannot follow the divine law. By degrees ma teriality claims them and they fall back into self centered ways. Then misfortune overtakes them, an they again look for help from Jehovah.

QUESTIONS

1. What does Caleb signify?
2. What do spiritual faith and enthusiasm enable us to do?
3. Of what is our Caleb consciousness fully aware?
4. What brings ill fortune or disaster upon an individual or a nation?

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace be established throughout the world, in the name of Jesus Christ.

Silent UNITY

The Spirit of the Lord inspires me, and my understanding is strengthened and magnified.

The Society of Silent Unity, founded more than fifty rs ago, is the healing department of Unity School, nistering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, ing faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of se to whom we minister. "Give, and it shall be given o you; good measure, pressed down, shaken together, ning over."

Our Silent Unity group numbers some hundred conse- ted workers who are devoting their lives to God's work humanity. They are proving daily that physical, finan-, mental, and spiritual difficulties can be overcome by nteous prayer. Even though everything else may have ed, we shall pray *with* you, for we have faith that "with d all things are possible."

We pray *with* you and also instruct you how to pray to Father in secret in order that you may help yourself. nt Unity is praying always, and your co-operation in yer is of mutual benefit. Do not hesitate to write to us help because your problem is personal. All correspond- e is confidential.

Address your request to Society of Silent Unity, Lee's mmit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been hea by the power of Spirit. Those who wish to gain inspirati from someone whom God has healed may write, in care the Unity School Editorial Department, to givers of th testimonials. Each letter must be unsealed and give initials and address of the person to whom it is to be f warded; also the name and date of the periodicals in wh the testimonial appeared.

Filled with Plenty

I APPEALED to you for prayers to solve a seeming hopeless situation. My husband and I had retire on a small pension and joined my daughter and h husband in a few acres of land on which each fami built a home. Through no fault of his own my so in-law had to leave his position for one many mil distant, thus forcing the sale of his house and lan The land was divided in such a way that while mo suitable for our two families, it was almost impo sible to find a suitable buyer. I appealed to Sile Unity for prayers. The reply was prompt and co tained encouraging words and a text, "God's law o adjustment regulates all the affairs of my life, an all things are in divine order." As time wore on an no suitable solution to the difficulty presented itsel this text became more helpful and comforting. I the early spring my daughter received a cash off for her property and was allowed to make her ow conditions. It really was a direct answer to o prayers and daily I thank God for His blessing —*Mrs. B. G. C., Canada.*

THE Spirit of the Lord goes before me and makes sy and successful my way." This was the affirmaon you sent in reply to our request for prayers that ır desire to move to this city be blessed. We came :re purely on faith and with no guarantee of either job or living accommodations. People in our former ome thought we were crazy and we just ceased lking about our plans.

We arrived in this city the evening of April 23d ıd on the 25th my husband went out to look for ork. His first interview resulted in a good job with orter hours and more wages than he has had eviously. We were amazed at his success. Less an a week after our arrival we were established a small apartment in a beautiful part of town and ır view is something we never expected to enjoy 'e have lovely neighbors who have been friendly yond our expectations. Our previous home was in city that proved to be rather conservative toward wcomers. We think we are doubly blessed in every ay and we know it has all been demonstrated rough prayers and faith.—*E. C., Washington.*

Free from Care

OUR darkest hour, I wrote to you for help for our n who was in very deep trouble. It seemed at the ne that only a miracle could save him from prison. ou prayed with us and the trouble was dissolved a very complete and satisfactory manner. Our son with us today, a much wiser and kinder boy. We e deeply grateful to God and to you.—*Mrs. W., Nebraska.*

Father, I Thank Thee

I HAVE been looking over my "treasure chest," whic consists of many clippings from Unity periodica that have been especially helpful to me besides mar letters of encouragement and help through praye from you at Unity. The thought came to me that must write and thank you for the wonderful hel that has come to me through your teachings ar prayers, help from God. I have read and studie Unity now for almost three years. I am so happ when I look back and can see that I have come a lor way out of the darkness. I am so thankful to o heavenly Father that He has opened my eyes. I ju wanted you to know how thankful I am.—*G. M Illinois.*

I CAN never begin to express my gratitude to yo for your wonderful help. It seems I am beginnin to work out every problem, great or small.

Every day or so I find someone who is becomi interested in Unity. So many have wondered at r philosophy of life. Last year I lost my husband ar just a month afterward my only brother. The teac ings of Unity have meant so much to me, and I fi that by forgetting my grief and by doing kindness for others I am blest with new courage, peace, a joy.—*S. B. C., Minnesota.*

MY WIFE listens to your program almost eve morning and has found it the right way to start t day. I wish I could hear it every morning, bu cannot as I am a commuter. But I do the next b thing and often read a Unity booklet on my morni ride, which I devote to metaphysics.

I have as a friend a rather elderly lady whose e seemed barren and without hope until she read me Unity books and booklets and started listening your morning program. She has not missed it ce in more than a year and has been a channel rough which others have become interested, which lights her. Her mental outlook has completely anged and of course her physical surroundings ve changed with her thinking.—*G. D., New York.*

He Shall Have Abundance

ERY YEAR, especially when there seems to be a e thought circulating around my husband's office d among our friends about recession and hard nes and layoffs, I ask for a prosperity bank to again new my thoughts about the source of true sub- nce as spiritual and permanent. This year I felt at it was a good time to join your May and June osperity program and do another bank.

Soon after we received it, my husband was called o his "boss's" office and informed that he had en recommended for a nice raise. We also had ny benefits and gifts that I want to tell you about, t I won't take time to go into detail about them. know definitely they were evidences of my in- ased realization of true prosperity.

I had a house cleaning and gave away a lot of thes and articles that I wasn't using for one son or another. We gave away a gift package and thought had hardly taken form in my mind and ion taken when another exactly like it was re- ved through the mail for ourselves. Also I re-

ceived six brand new cotton summer dresses from friend who is in the wholesale dress business an my husband received six new shirts, some ties an handkerchiefs, all as a gift because this friend w grateful to my husband for help he had receive from him.

We also were able to spread thoughts of pro perity and were able to give gifts of actual mon along with the thoughts and literature to seve friends who have been subject to this race belief "hard times." I think they have written you to —*Mrs. P. R. F., Michigan.*

He Is My Refuge

I HAVE BEEN working for the same agency as swit board operator for more than five years. It w pleasant and enjoyable work, with a likeable st and good pay. But, there were two bad features the location and physical setup of the office, p transportation and not too accessible for drivi the heat was poor during the winter months and office was cold most of the time. The switchbo was located in a very bad spot with drafts on sides. The staff had to leave often due to lack heat, and I really suffered.

The staff had been told that if a better place w found the office would be moved. So, I prayed looked, turned in addresses as did many others, these were all turned down by the administrat Then came the rumor that an additional office wo be opened; for once, a rumor was right. Last M the new office was opened, and I was selecte

erate the switchboard. I am much closer to home, lk back and forth to lunch and walk home in the nings. I believe in prayer and that prayer will be wered.—*Mrs. F. A. T., Illinois.*

I Will Come and Heal

T one year ago I was stricken with paralysis of right side. I was helpless for several weeks. As n as I could read I used Unity as best I knew v. I prayed constantly for perfect health. I tried ays to see myself strong and in perfect health in a few weeks I began to improve in every way. lay I am in perfect health. All numbness is gone I walk every day and am as active as usual. My od pressure returned to normal within nine iths. It was a marvelous recovery, for which I se God every day.—*Mrs. R. F., California.*

TRED you for prayers for my father, who was ously ill from a fall he had received. On Good lay the doctors at the hospital said he was going lie but Mother and I kept our faith and spent time in prayer. On Easter Sunday he was very but we kept affirming that he would get well. ank God for his release from the hospital last k, completely healed. The doctor told Mother, s. B——, I didn't think you'd get to take Mr. — home. We doctors held consultation and we t understand what happened."

Mother said, "We know our prayers were an- ed," and the doctor said it was a miracle.—*D. California.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M Giles, Alamo Community Club
Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St. Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 371 N Citrus
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, G. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Veron
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, Woman's club
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nic 763 D st
San Diego—Marie Fleming, 441
San Fernando—Vera Stenen, 101 Garmo
San Francisco—Robert Hulbert, 25 ton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S
San Jose—Rose Emery, 40-B S
San Leandro—Barbara Lyon, fayette
Santa Ana—Myron & Estelle Key N Broadway
Santa Barbara—Robert Sikking, Arrellaga
Santa Cruz—Alice Hopkins, 916 Ri
Santa Monica—Sue Sikking, 1528
Santa Rosa—Helen Wade, 845
South Gate—Edna Drebert, 2945
Stockton—Grace Swannell, 48 W
Studio City—Herbert J Schneider, Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416
Vista—Sonja Samiran, 323 A B
Watsonville—Alice Hopkins, 31A M
Whittier—Louise Newman, 410 S leaf

COLORADO

Colorado Springs—Ann Winstead W Colorado
Denver—Alice Benson, Colorado
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610
Hartford—Faith Cornwall, 926 M
Meriden—Bonnie Adams, Hotel W
New Haven—Bonnie Adams, Hot

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy New Colonial hotel; Ann S 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chan Commerce auditorium
Daytona Beach—Mary Huck, 128 way
Delray Beach—Frances Jarrell, Atlantic
Ft Lauderdale—Nora Campbell an's club
Fort Myers—Fermor Guitteau,
Jacksonville—Wm & Bonnie Lomax at May
Lakeworth—Maud Guitteau, bldg
Miami—May Stoiber, 158 NE 4t
Orlando—Carolyn Parsons, 503 S
Pensacola—Eva Rosencrans, 114 W

—Carolyn Parsons, Valdez hotel
rsburg—Louise Beaty, 801 6 ave S
—Ruby Wagner, 626 No B
alm Beach—Fannye Treaster, 403
y bldg; Arthur Johnson, 423 Iris

GEORGIA

—Kathryn Boyce, 684 W Peach-
Mabel Butts (col) 382 Ashby NW

HAWAII

lu—Marie Handley, 240 Lewers rd

IDAHO

Christopher Scott, Pinney bldg

ILLINOIS

gton—Hazel Erisman, 108 E
rry
ign—Viretta Sutherland, City bldg
—W I & Anna Hoschouer; 306 S
h; Unity, 64 W Randolph; Edith
lds, 116 S Michigan; Janet Beau-
410 S Michigan; Margaret Halsey
322 E 43d; Henrietta Gorden
4307 S Mich
—Hazel Erisman, 317 W Decatur
uis—Florence Schaefer, 656 N 79
n—Maud Kellogg, Evanston hotel
ville—Viretta Sutherland, Dunlap

—Ethel Maguire, Central Com-
y Church, 16th & Charleston
d—Bernice Biggers, Empire bldg
ld—Eva Conover, 709 S 7th

INDIANA

ne—Merton Thorpe, Court &

argaret Cain, YMCA
d—Margaret Cain, Masonic

olis—Margaret Strahle, Claypool
Frederick Andrews, 8 E Market

IOWA

nes—Betty Stitt, 3118 Grand
ity—Mary Robinson, 236 Insur-
Exchange bldg

KANSAS

ton—Nona Kerfoot, 316 W 15th
—Harriet Pfouts, Jayhawk hotel
—Carl & Lois Moran, 3241 Victor

KENTUCKY

—Clara Conway (col) 244 Ky
—Macbel Carrel, 1322 S 4;
ox (col) 1233 S 16

LOUISIANA

ans—Eloise Echlin, 4730 Cleve-
Ruth Murphy, 3722 St Charles
rt—Gilliam David, YMCA bldg

MAINE

—Unity, 562 Congress

MARYLAND

—E Roy Feldt, Emerson hotel

MASSACHUSETTS

John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State

Battle Creek—Bess De May, YWCA bldg

Bay City—Aelola James, YWCA

Birmingham—Virginia Shipley, Theater bldg

Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 425 W Grand River

Flint—Michael Giannuzzi, Metropolitan bldg

Grand Rapids—Ida Bailey, Scribner & 2d N W

Jackson—Eleonore Krafft, Security bldg

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Nora Elliott, YWCA bldg

Muskegon—Leon Miller, YWCA

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 707 W 47th

Lemay—Julia McKee, 284 Lemay

Overland—Kate Evans, 2422 Goodale

St Joseph—Osla Jones, 12 and Felix

St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis

Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA

Great Falls—Lilian Cook, 1023 2 Ave S

Livingston—Mary Wessel, 118 E Callender

Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main

Hackensack—Eleanor Drew, Woman's club

Montclair—Gladys Stevenson, 6 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Elinor MacDonald, Babcock bldg

Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 185 Franklin
Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, 120 E Water
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Wm Schneider, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler ley, Midwest bldg
Okmulgee—Ruth Jacques, McCu bldg
Tulsa—Grace Kehrer, 714 S Bost

OREGON

Portland—Marion Lance, 811 NW

PENNSYLVANIA

Philadelphia—Margaret Feldt, St hotel
Pittsburgh—Andrew Carlson, 233

PUERTO RICO

San Juan—Rafaela Melendez, C Library, stop 1

TENNESSEE

Nashville—Susan Smartt, 1816 B

TEXAS

Amarillo—Eugenia Lane, 114 E 1
Dallas—Ruth Gillespie, 2030 Co
El Paso—Mabel Peck, 1300 E Rio
Fort Worth—Ruth Johnston, F bldg
Houston—Lilian Brass, 3500 Lo Corine Smith (col) 1302 S
San Antonio—Mary Myles, Maveric

WASHINGTON

Bremerton—Marion Brown, 925
Everett—Estelle MacPherson, 260 more
Kennewick—Beulah Scott, Arro
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Seattle—Donald O'Connor, Arcad
Tacoma—Warren Meyer, 1012½
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA
Kenosha—Lu Verna Bauer, 590
Milwaukee—Mae Lundahl, 1820 F

CANADA

London—Mary Dunning, Moose
Montreal—May Duncan, Ritz hotel
Ottawa—May Duncan, National
Regina—Unity, Thompson blk
Toronto—Mary & George Dunnin Masonic Temple, 5 Eglinton
Winnipeg—Edna Bowyer, 360 Y

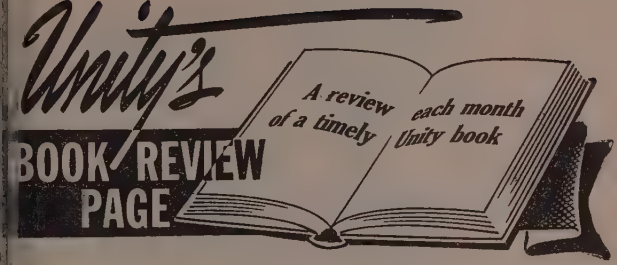
ENGLAND

Easington Village—Thomas Me 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Llanfair Hall
London—Ruth Hacking, 6 Stanh race, W 2
Sunderland—Thomas Merringto Durham

MEXICO

Mexico D. F.—Clara Kouns La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, Fran in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) It



Know Thyself

By Richard Lynch

Anyone seeking dynamic, workable ideas for greater tual unfoldment and self-improvement will instant- pprove of the book *Know Thyself.* The author, ard Lynch, is an idealist who brings his ideals to ion by application of the never-failing laws of h, and he stimulates his readers to *live* the Truth. *Know Thyself* discourages any feeling of resigna- and impels you to expect more of God's good- . For example, you cannot remain complacent about tive conditions in your life after reading the chap- titled "Efficacious Prayer," where you find this ment: "We are fast learning to know God as living ity, creative force, infinite Spirit." Of prayer, ard Lynch states that "intense desire in the hu- soul is a prayer energy that uses thought as its ating medium," and that "efficacious prayer is the t of making contact with the consciousness of ."

The reward of reading *Know Thyself* is a new lization of your potentialities.

Know Thyself, by Richard Lynch, is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English*
	Lessons in Truth	*English, German, Spanish, Russian, French, Dutch*
	Letters of Myrtle Fillmore	
	Lord's Prayer, The	*German*
	Lovingly in the Hands of the Father	
	Mental Equivalent, The	*German, Russian, English*
	New Ways to Solve Old Problems	
	Prayer in the Market Place	
	Whatsoever Ye Shall Ask	
For Healing	Christian Healing	*German, English*
	Directions for Beginners	*Spanish*
	Divine Remedies	
	Jesus Christ Heals	
	Six-Day Healing Practice, A	
	Truth Ideas of an M.D.	
	You Can Be Healed	
For the Home	Meatless Meals (cookbook)	
	You and Your Child	*French, English*
For Prosperity	Both Riches and Honor	*French, English*
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Finding the Christ	*Russian, German, Swedish*
	Have We Lived Before?	
	Mightier than Circumstance	
	Sunlit Way, The	
For Devotion	Book of Silent Prayer	
	Holy Bible, American Standard Version	
	Effectual Prayer	
	Silence, The	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Know Thyself	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Crybaby Kangaroo (for ages 4 to 8)	
	Jet's Adventures (for ages 8 to 12)	
	Jet and the New Country (for ages 8 to 12)	
	Teach Me to Pray (for ages 4 to 11)	

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	
Be at Peace	.10	Land Is Bright, The	
Challenge of the Dawn, The	.10	Life Is Consciousness	
Daily Resurrections	.10	Mental Equivalent, The	
First Things First	.10	Preparation for Easter	
Gift of Immortality, The	.10	Recipes for Living	
Gift Imperishable, The	.10	Sanctuary	
God Is Blessing You Now	.10	Song of Life, The	
Great Helper, The	.10	To Them That Ask	
		Way of Faith, The	
		Where I Am King	

(Any 12 of these booklets $1. Envelopes included.

NEWS *from* UNITY

ning School pen April 23

ne first term of the 1951 Training School will at Unity Farm April 23, first-term classes will be ession until May 18. e will be four terms this the last one ending mber 14.

e purpose of the Unity ing School is to offer beginning and advanced students an opportu- for greater spiritual un- nent and for training in ual leadership. With the session of the Training l, the system of credits lass attendance will be ged. Formerly, one credit iven for each course; the system will give one for each class hour. A num of 45 credits will quired for completion of raining School.

u are invited to write for *spectus,* containing complete information about the Unity Training School and living accommodations for students. Address your inquiry to Unity Training School, Lee's Summit, Mo.

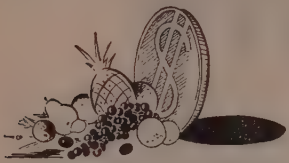
Truth to You by Air

Many persons find comfort and inspiration in the daily devotional lessons in Unity's magazine *Daily Word,* but they are happy to know that yet another Truth message comes to them daily (except Sundays) over their local radio station.

"Unity Viewpoint," Unity's 15-minute radio program, is now being broadcast six days a week over more than thirty radio stations throughout the country. Consult your local newspaper, or write to us for a free schedule, to learn whether a station located near you is broadcasting "Unity Viewpoint."

A Lesson in Trust

Many persons have learned to trust in God for order and harmony in most aspects of daily living, yet when it comes to financial affairs they



feel that they must carry the whole burden alone and unaided—that it would be too "materialistic" to call on God for help with money problems.

If you are one of these persons, a valuable lesson in trust is in store for you when you order a Unity Prosperity Bank and follow the Bank drill for the required seven weeks. The Prosperity Bank itself is a small pasteboard box marked with a star for each day of the Bank drill. The drill consists in blessing a coin, of any denomination, to God's service each day and placing it in the Bank, at the same time meditating on a "prosperity statement" sent to you by Silent Unity. At the end of seven weeks, use the amount you have saved in your Bank to further the message of Truth in whatev way you choose—by sendi gift books or magazine su scriptions, love offerings the Braille or Good Neighb Funds, or in other ways t will suggest themselves you. By so doing, you w find that you are learning use the divine law of pr perity—sharing your s stance with others and the by attracting to yourself a ed blessings.

Try it! Send for a Pr perity Bank today!

Do You Know . . .

That Unity publishes foreign translations of book *Lessons in Truth,* by Emilie Cady? These tran tions are available in Sp ish, Russian, Dutch, Frer and German in book fo

and in Portuguese in p phlet form. Truth litera is also available in Frer Swedish, Italian, Greek, Japanese. Send for our o form listing these publ tions.

ity Says
ludos, Amigos!"

very two months, through benefit of the Good ghbor Fund, Unity says, *udos, amigos,"* (or "greet-s, friends,") to Spanish-

aking people in Mexico, a, Puerto Rico, the United es, and other countries. s is done with the publica- *El Sembrador,* a bi-nthly digest magazine pub-ed by Unity.

l Sembrador contains nish translations of articles poems that have appeared English in the various ty publications, the trans-ns being made by an cially devoted and well-ed staff of workers at ty headquarters. The mag-e is received with much itude by persons who, be-e they do not read Eng-; have never before been leged to learn of the th message. The work of lishing *El Sembrador* is orted by love offerings to the Unity Good ghbor Fund.

Fillmore Book Always Helpful

..Although Charles Fillmore's book *Prosperity* was first published many years ago, it is still bringing enlightenment and help to thousands of persons—a fact borne out by these two letters from Truth students.

A friend from California writes:

"Our business venture is growing and improving every day, and we know that it is the result of God's blessing it and our efforts. We are receiving tremendous enlightenment and better understanding, too, by the serious study of Charles Fillmore's book *Prosperity.*"

A friend from Pennsylvania writes:

"Inclosed is one dollar to pay for the most excellent

book *Prosperity,* by Charles Fillmore. It is one of the best and most helpful books ever put in the hands of humanity and worth far more than a dollar!"

If you have not read the

book *Prosperity,* why not order a copy today and experience the "complete freedom from doubt and fear" about finances that other readers of this book have had after reading it?

Magazine Influences Son's Life

If there are children in your family, you will enjoy reading this letter sent to us by the mother of a successful young man. Mrs. T—— writes:

"I used to ask your prayers for my son. He was raised on *Wee Wisdom* magazine, The Prayer of Faith, your prayers and mine. Last spring he graduated near the top of his class at Colorado School of Mines, has held a fine position for a year, is financially independent, and is declared by all who know him to be a fine, upstanding young man. If all parents could only know that putting the right mental and spiritual diet before a young child is even more vital than the proper physical nourishment, it would save many young people—as well as parents themselves—from failure and heartache. And how much easier and more satisfactory would be the work of us who teach!"

Why not order *Wee W dom* for some child and he him to grow into a happy a reliable citizen? A year's su scription is just $2.

Book of Silent Prayer

"'No man hath beh God at any time.' See prophets, preachers, and h men and women in all a unite in saying that they h become acquainted with G through prayer, expressed the spirit of the mind.

"This testimony of spiritual presence is so una mous that no one seeks Go help in any other way t through the spirit of mind; and the fact that know God with our m and not with our ser proves that God is Spi

The foregoing passag from the Unity volume *E of Silent Prayer.* This s book, priced at 50 cen copy, contains an 18-pag ticle on prayer together prayers and seasonable b ings for many occasion also contains many fav Bible passages. If you do have the *Book of Se Prayer,* order a copy to

**Remember that happ must be shared to be —*Kathleen W. Welch* *Favorite Unity Radio T*

UNITY'S GRADED SUNDAY-SCHOOL MATERIAL

nity's pre-tested Sunday-school material helps Sunday-hool teachers to make a success of their classes. It also lps parents who wish to teach their children at home.

GINNERS' COURSE. For preschool children. Arranged lessons to be taught by means of cutout figures and sters. $1 for a year's course.

IMARY LESSONS. A three-year course in fundamental igion for children 5 to 7. In quarterly sets, 25 cents a arter; $1 a year.

NIOR BIBLE LESSONS. A two-year course for chil-en 8 to 9. Begins with the story of creation and con-ues in Biblical order. In quarterly sets, 25 cents a quarter; a year.

NITY SUNDAY-SCHOOL LEAFLET. A weekly peri-ical following the International Sunday School Lessons; achers' Section included monthly. $1 a year, with les-ns mailed monthly.

A more complete description of the Unity Sunday-school terial may be obtained by writing to Unity's Sunday ool Department at ity headquarters.

Unity

HOOL OF CHRISTIANITY, Lee's Summit, Mo

"A Crying Need of the Times"

Sheldon Glueck, one of Harvard Law School's top professors of criminal law, and his wife Eleanor recently completed a survey into the reasons why the names of teen-age boys and girls appear in increasing numbers on criminal-court dockets.

Among the many significant facts uncovered was th in the majority of cases, teen-agers who get into troul come from homes in which they have received inadequa character training. In a summary of their findings, t Gluecks say that more than "corrective" methods "a *p ventive* medicine of character and personality is a cryi need of the times."

We at Unity agree with Professor and Mrs. Glue For many years we have been helping parents to provi their children with good character training through t "preventive medicine" of good literature. Most Uni readers are familiar with WEE WISDOM, our publicati for children 5 to 13, and not long ago, we added to c list of publications a new magazine called YOU— teen-agers.

The response to YOU magazine by the young peo themselves is indeed heartening. Their many letters pr to us that boys and girls *want* Christian guidance and gc character training and that they appreciate being provic with an interesting, entertaining, up-to-date nonsectar magazine like YOU.

A year's subscription for this popular monthly ma zine is just $1. Why not send it as a gift to some te age young person today?

UNITY SCHOOL OF CHRISTIANI

Lee's Summit, Missouri

EEKLY UNITY

A Helpful Weekly Visitor

t WEEKLY UNITY is a practical help is the testi-
ny of thousands. One reader says:

I have found WEEKLY UNITY to be one of the
t helpful, down-to-earth, usable little magazines I have
read. The articles in it deal with the problems each
s must face every day of our life, not with some vague,
nt idealism that holds no immediate help. I don't
now I could get along without it!"

EKLY UNITY is for those who hunger for practical
yday help in living, for those who need to build
faith on a solid foundation that will stand the tests
"rough places" of life.

owell Fillmore's "Things to Be Remembered" column,
t Unity's message, the "Responsive Service" based on
International Sunday School Lessons, and the feature
le are all faith builders that week by week will help
with your problems. A one-year subscription for
EKLY UNITY is $1.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

Why Wait?

Are you waiting for certain greatly desired blessi and believing that they are delayed because of some p son or condition? The truth is that these blessings ready for you now!

A good way to prepare your consciousness for bl ings is to follow the Unity Prosperity Bank drill, a p of prayer that can bring you a realization of the prese of good in your life. Thousands of Truth students h followed this plan for years and are regularly dem strating the blessings they desire. You too can have benefit of the Prosperity Bank plan. All you need to d write to us for a Bank. The savings you place in the B each day as a part of the prayer-and-practice drill may used for UNITY magazine gift subscriptions for y friends. The coupon below is for your convenience ordering. Gift subscriptions will begin at once.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to with me for a successful demonstration. I will use the drill s weeks and save $3 for the three UNITY magazine subscriptions year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

The Book of the Year!

HE HOUSEHOLD OF FAITH

(THE STORY OF UNITY)

ow, after years of research, Unity brings you the com- : story of the life and work of Charles and Myrtle nore, who founded the Unity School of Christianity. *Household of Faith* by James Dillet Freeman will be of the most-sought volumes ever to be published by y—

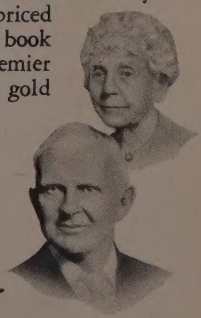
208 pages

be devoted to the childhood and youth of Charles and le Fillmore, their meeting and marriage; the story of ounding of Unity, its publications, its support, and its th and development into a world-wide movement . . .

100 pages additional

present some of the best-loved writings of Charles nore, that explain some of the high points of the y teachings. The book will have a comprehensive index. nd your order now for the special premier edition of *Household of Faith,* which we are now printing and mail to you in June. Each premier-edition copy will the owner's name stamped in gold on the front cover will be personally autographed by Lowell Fillmore, dent of Unity School.

his beautifully bound 6" x 9" volume, printed on heavy paper in large, easy-to-read type, is priced a copy post-paid. Later editions of the book also be priced at $5, but only the premier on will be autographed and stamped in gold the owner's name.



nity

OOL OF CHRISTIANITY

s Summit, Missouri

Garrett Biblical Institute
% The Library
Evanston Ill U

PSALM

Oh, who shall chant the glory of this day!
And who shall make its ecstasy his own?
Where is there one to voice in accents gay
The sweeping rhythm of its overtone?
A symphony of wind and sea and bird,
A testament of trees and tangled grasses:
And is there one so dull he is not stirred
By what the wind is saying as it passes?

Thank God that here the guns of hate are still
That here the sun goes down with a caress,
And man may walk with beauty on a hill,
And find delight in fern and watercress;
And though this glory be too great to phrase
In thine own way, oh, heart, sing forth its praise

—*Vivian Yeiser Laramore*